A GAGGE FOR THE POPE, AND THE IESVITS:

OR

THE ARRAIGNEMENT, AND EXECVTION OF ANTICHRIST.

Shevving plainely,

that Antichriſt ſhall be diſcouered, and puniſhed in this VVorld:

to the amaſement of all obſtinate

PAPISTS.

LONDON

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1624.

Lucan. lib. 7. Pharſal.

Hoc placet, ô ſuperi, cum vobis vertere cuncta
propoſitum, noſtris erroribus addere crimen?

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TO THE RIGHT HONOVRABLE; WILLIAM: EARLE of PENBROOK,

Lord Chamberlaine to his Maieſties *Houſhold, and one of his moſt honourable Counſell, &c.*

RIGHT HONOVRABLE;

AS I intend nothing by this Diſcourſe, but the glory of God, the good of my Country, the obſeruation of *Princes*, and the ſeaſoning of humors: ſo doe I propoſe no man fitter to Patroniſe the ſame, then

your ſelfe, ſprung from ſo illuſtrious a family, that our moderne Stories reioyce againe in the illuſtration of the name and actions of *Herbert*: but aboue all, my motiues ariſe from your Noble diſpoſition toward *Englands* glory, and pious zeale to propagate the cauſe of Religion, which at this day is ſet vpon by viperous calumniation, as if either God meant not to performe his promiſe,

Apoc. 18. 3. concerning the ſtripping the *Strumpet* naked, who hath made drunke the Kings of the earth with the cup of abomination: or *policie* determined, like *Prometheus* his *Vulture*, to feed vpon the heart of Religion, and eat out the bowels of ſanctitie, and truth But

Pſalme. O thou God of heauen, thou laugheſt the deuiſes of men to ſcorne, and wilt maintaine thy owne cauſe in deſpight of *Apoſta-*

Pſal. 2. 12. *gy*: and *O yee Princes* of the earth, looke yee kiſſe the ſonne, leaſt he be angry, and yee periſh in the Way, when his wrath ſhall ſuddenly burne.

Wherefore great *Lord*, made ſo much the greater by all the *Concomitants* of *Noble birth*, and remarkeable deſeruing, accept I pray you of this poore *Tractate*, wherein though

I come ſtrangely toward you with a dutie from an vnknowne name, and vnfortunate man, as we prophanely abuſe the *Character*, yet with ſo good a heart, that in regard of the cauſe, which is Gods, and your ſelfe, who haue anſwered reputation with ſufficiency, I am cheerfully animated to wade out of this ſtreame, by the ſupportation of ſo noble an arme, which can keep me from ſinking, though there were ſome whirlepoole to fall into.

As for aſperſion of preſumption, ſtepping out of my own Circle, medling with tranſcendent matters, tenuity of wit, or deficiency of knowledge, I wipe all away with a Principle in *Euripid. s.— Nullius ſibi ſimilis in periculis homo, quoties ad audaciam ex metu venerit.* *Iphigenia in Tauris.*

But indeed what ſhould I be affrighted with the *Popes* fulmination, or curſes, *Lucan* anſwers;

Tollite ſigna duces, ſatorum impellite curſum,
Spem veſtram preſtate diis, fortunaq; tantos
det vobis animos, quantas fugientibus hoſtem
cauſa dabat. *Lib. 5. Pharſal.*

The blaſtings of opinion, or windy cenſures.

Impia

Lucan. Lib. 5. *Impia lætatur vulgatæ nomine famæ, — Thessalis.*

The displeasure or contracted brow of a Prince? *No, no.*

Lib. 6. de Ponto, Ovid. *Cæsaris aduentu tuta gladiator arena,*
exit, & auxilium non leue vultus habet.

The imputations of iudicious men?

— Simplex oratio veritatis est;
Eurip. Phœniss. *Neq; variatum habet vtrinq; interpretationum,*
habet enim ipsa congruentiam,
sed iniquus sermo ægrotans in seipsum,
medicaminum non habet opus sapientium.

The desertion of friends? who be they?

Eurip. Orest. *Amicos in rebus aduersis conuenit amicis adesse,*
Nam cum Deus felicitatem dederit, Quid opus est
amicis? Sufficit ipse Deus prodesse volens.

In a word, so I haue your fauour and my owne ends, I am startled at nothing, but insufficiency in so great aduenture, and vnworthines to put polluted handes into the waters of life: which as I hope the God of heauen will pardon, because of my honest desires to magnifie his greatnes: so your Honor will graciously admit, because of my willing heart to exemplifie your goodnesse.

THE ARRAIGNEMENT AND EXECVTION OF ANTICHRIST.

I Would faine act my owne Scean, and with a modeſt zeale enter into a Diſcourſe, that ſhall ſhow you the hand of God writing on the wall, more fearefull and terrible to hard-hearted *Papiſts*, then euer *Belſhazzars* fatall night to himſelfe and his people. I beſeech you then, if you can diſcreetly auoyd, or charitably confute ignorant *Papiſts*, and penurious Newes-mongers, vnderſtand, what I purpoſe in my following Treatiſe; meerely to ſhow you, that theſe troubles of *Europe*, be but the beginnings of *Romes* deſolation, and the Beaſt with ſeauen heads and ten hornes muſt be diſcouered, as ſhe walloweth in the den of abomination, and filthineſſe of corruption; after which ſhe ſhall be rowſed and hunted out of breath, taken and laſhed with ſtripes, bound and ſtripped of her pompe, and at laſt forſaken and conſumed with fire: which although it may haue relation to the euerlaſting horror of hell, yet in the iudgement of learned Diuines, muſt be explicated by ſome effectuall humiliation on earth. Wherin if repentance, remorſe, and compunction of ſpirit, cannot frame the maſter peece of Conuerſion, the *Cataſtrophe* ſhall be wrought by the violence

Daniel. 5.

Apoc. 12.

lence of a ſtronger arme, and that from a ſecular Prince. And if in this the *Emperours* of *Germany*, or other potent Kings haue fayled, as too-too baſely proſtrating themſelues to the power of *Antichriſt*, no queſtion God will puniſh them for vnder-valuing his glory, or diuiding and participating that greatnes, which he hath giuen to euery King intire in his owne Kingdome.

Now that the *Pope* hath, vnder ſanctified titles, both abuſed Religion, and deceiued the world, and that God is incenſed againſt ſuch pride, blaſphemy, and hypocriſie; yea, offended with ſuch *Princes*, as ſtill adore the Beaſt, is apparant by many relations: Eſpecially a large Letter written, and printed long ſince in the Spaniſh tongue to King *Philip* the ſecond, in the dayes of Queene *Mary*, wherein is not onely the Genealogie of *Antichriſt*, but a delicate Picture of the *Pope*, and his *Cardinals*, kneeling before the Deuill, ſitting in a chayre of *State*, who deliuers him an *Indenture*, or *Commiſſion*, with many ſeales, allowing him to be *Antichriſt*, and ſo to execute his authoritie: this was compoſed by one *Alonſo de Penna Fuertes*, an *Italian*, and out of this, with many other *Claſſick* Authors, this *Enchiridion* is extracted, and I hope to make all I proiect apparant, as farre as man may coniecture, or fals to my poore proportion of diſcouery.

The *Method* then, which I would obſerue, ariſeth from the 1. *Diſcouery*, 2. *Arraignement*, 3. *and execution of Antichriſt*. In the diſcouery you ſhall haue ſome obſeruations taken from, 1. effectuall contingents, 2. and probable coniectures. In the Arraignement the indictements are framed, 1. from contradicting the word of God, 2. from diſhonouring the truth with falſe doctrines, 3. and from abuſing the people with lying miracles. In the ſentence of condemnation, and execution, the *Bonarges* is deliuered, 1. from the mouth of God, 2. the predictions of *Sybels*, 3. the inuectiues of their owne canonized Fathers, 4. and reuelations of bleſſed Women; of all which in order, or as orderly as I can.

The

The discouery of Antichrist.

COncerning the discouery of *Antichrist*, how euer I need goe no further then *Daniels* weekes and times, or his foure beasts, *Ezekiels* visions, the Epistles of S. *Paul*, the *Reuelation* of S. *Iohn*, and those wonderfull Expositions of learned men cõcerning the subiect in hand: yet you shall haue other obseruations, namely, that concerning the yeere 1666. a time wherin the glory of *Antichrist* must be ecclipsed, or at least so darkened, that it shall neuer shine with outward glory, nor eminent maiesty: many haue set downe, that the numerall letters of all *Alphabets* amount to this number, and denotate the same, as if it were a thing purposed from the beginning, and like a *Prophets-call Hieroglyphicke*, representing the name, and marke of the Beast in the *Apocalyps*: for example, *c.* signifies a 100. *d.* 500. *i.* one, *l.* 50. *m.* a 1000. *v.* fiue, and *x.* 10. all which summed together make a 1666. Others out of the name of *Paulus vice Deus*, borrowing a little libertie to make the first *v* a double, collect the same number from *l. v. v. i. c. d. v.* which Letters likewise amount to 666. Others take the name of the Beast out of *Papa Vicarius Dei generalis in terris*, where there are six *Vnes*, two *v.* which make 10. *l.* 50. *c.* a 100. and *d.* 500. all which amount to 666. Others descant vpon the triple Crowne of the *Pope*, and some other learnes more significant, as in all the learned Expositors of the *Reuelation* is apparent. Last of all they haue played with the very *Character* of *Papa*, as if there were a mystery in the Letters, and that *Papa* did signifie *Poculum aureum plenum abominationis*, the golden cup full of abomination: and such is the will of God, that as *Ahabs* little Cloud increased to a great storme, so out of these triuiall animadversions, sufficient matter might be gathered for the discouery of *Antichristian* Prelacy.

1666.

Alphabets numerall letters.

Papa.

Effectuall Contingents.

Protestants.

NOw let vs come forward to *Effectuall Contingents*, which are apparant from the progression of the Gospell in all the Countries of *Europe*, and discontentments of *Papists* themselues in their owne Papisticall *Provinces*.

Protestants. First then concerning Religion, now called *Reformed*, Who knowes not, what *England*, *Scotland*, *Denmarke*, *Norway*, *Sweden*, the *low Countries*, and many great townes and Provinces, both in *Germany* and *France* haue done? and that with resolution neuer to returne to the vomit againe? Who sees not the prosperitie of *Holland*, *Zealand*, and the rest, who for Religions sake, and to oppose that monstrous *Hydra*, the Inquisition, displayed by the *Duke* of *Alua*, haue euer since maintained such Warres, that the world is at a gaze at their Protector? Who confesseth not, what *France* bringeth forth, such Protestant Armies, such defensiue townes, that their faith is as strong as their walls, such glorious troopes, worthy Congregations, zealous ministers, and religious people, that for all the *State* allowes them not publicke exercise of Religion, yet such is their estate, that many thousands are resolued to maintaine the cause of the Gospell? Who vnderstands not, how *Switzerland* is diuided, and for the most part affected to the Reformed Religion? Whose heart doth not leape for ioy (especially if his name be written in the booke of life) to apprehend, how the spacious *Germany* hath her seuerall *Protestant Provinces*, and reformed Cities, how-euer the *Popes* aduocates misterme them *Lutherans*, or *Heretickes*? O *Geneua*, *Geneua*, I bleese thy name for blessing the God of all blessing, who hath washed thee cleane from the filthinesse of superstition, and thou hast kept thy white garments vnspotted; yea by demonstration shewed plainely, that the wings of the *Che-*

rubins

rubines haue ouer-shadowed thee. Shall I bring into this number the *Prouinces* of *Austria*, *Stiria*, *Carnola*, *Carinthia*, why the Emperor himselfe knowes, they are most of them *Protestants*, and within three myle of *Vienna*, Englishmen haue seene fiftie Caroles at a Protestant Sermon, yea, they haue told the Fryers within the walles to their faces, that they would do as the men of *Beroa* did, examine their doctrine by the Word of God. As for the terrible affrightings of hostilitie, whereby the countenances of *Bohemia*, the *Palatinate*, and other Prouinces are euen sadded againe, and seeme bloodles with impietie of soule, to thinke vpon their ruines and deuastation, although the *Iesuites* runne vp and downe with the *Popes* fulmination in their mouthes, fire and sword in their handes, malice and reuenge in their hearts, death and destruction in their actions; and that the voice of *Rachel* is euery where heard mourning for her children, yet are there thousandes that haue not bowed their knees to *Baal*, and are humbled with *Iob* to cry out, though thou kill me, I will not forsake thee: and could all this be done without the speciall prouidence of God, and his all-searching eye, that will at last discouer the pollution of this *Antichristian* den, and the deceit of the *Strumpet*? answere a Gods name, you that must answer before the Iudgement throne of the Lambe, how comes this about, if the *Papacy* shall not come to ruine? and thus much for the *Protestants*. Ierem. Kings. Iob.

Papists.

COncerning *Papists*, how many *Statutes* in *France*, *England*, and other places, haue beene enacted diuers hundred yeeres since, against the pride, auarice, and vsurpation of the Sea of *Rome*? What pasquils and inuectiues haue beene set vp euen in *Rome* it selfe? traducing the *Popes* and *Cardinalls* for their vicious liues, and abominable impietie? What outrages haue beene committed to the sacking of *Rome*, and irreligious prophanation of such things, as were reputed sacred, and all this by *Catholicke* Souldiers? What Papists.

discontentments beganne betweene *Philip* the 2. of *Spaine*, and the *Pope*, not long after the death of *Charles* the fift, when the Duke of *Alua* in his Maisters behalfe exprobrated the *Conclaue* of *Cardinals*, for proclaiming the King an enemy to the Church, that a man would wonder how he was afterward diuerted to bend his forces against them in the low Countries? How often haue the *Grandes* of *Spaine* repined at the wealth and ambition of the Clergie? With what fearefull out-cryes haue the people murmured at the tyranny of the *Inquisition*? Are not the Fryers at this instant I meane the *Dominicans* and *Franciscans* at variance about the originall sinne of the Virgin *Mary*? Did not *Sauoy* a while agoe protest against the tenths of the Church, and beganne to startle at some peremptory proceedings of the Clergie? Was not *Venice* resolued to moderate the bountie of men defunct, who enfeoffed the Church with extraordinary donatiues, and attempted to deny the *Popes* secular iurisdiction, when they proclaimed Fryer *Paule* of the order of *Serui Theologo designato*, and that by sound of Trumpet in S. *Markes Piazza*? Haue I not heard my selfe the Women in the streetes tell the Religious men and boyes of their *Monasteries*, that they begged *Eleemosina per comperare pomi*, and so denied them their accustomed releefe? Haue I not seene in some places of *Italy*, their Columns and Pillers of Stone pasted all ouer with inuectiues against Indulgences, and pardons to be bought out for so much money, as if our Sauiours wordes to the *Iewes* were now verified, that if the people did not cry *Hosanna* in the streetes, the very stones would declare themselues. From whence came the opposition of *Thomas* of *Canterbury* against *Henry* the second, and the many discontents of the Nobilitie, the *Popes* chiefest *Champions*, against so dangerous a vsurpation? What say you to the *Statute* of *Mortmaine*: the stopping of *Peter*-pence, and the interdicting of diuerse *Bulls*, euen when *England* lay in the *Cimerian* mountaine of superstition, and was drowsie in the darke close caue of Idolatry? Oh what a feare was the *Pope* in, when King *John*

To buy Apples.

threat-

threatned the clergy, destroyed the order of *Cisteux*, and banished *Stephen Langhton* the kingdom. What thinke you of the bill put vp in Parliament the 11 of *Henry* 4. that if the king would take into his hands the lands disordinately consumed by the Clergy, not intermedling with tithes, or Bishops liuings, it would maintain 15. Earles, 1500. knights 6000. Esquiers, 40. Almeshouses and bring 300000. pounds a yeere into the exchequer, so that you see by this, & many more that the *Papists* themselues were not alwaies pliant to the *Popes* behests, but broken out into disordered raptures against the ambition, couetousnes, vsurpation, & tyranny of *Rome*. And could all these things be done without the finger of God to point at *Romes* wickednes, or the resolution of heauen, that *Babilon* must fall? answer a Gods name, you that must answer before the iudgement throne of the Lambe; and thus of the *Papists* and effectuall contingents.

Probable Coniectures.

Probable coniectures.

COncerning Probable coniectures, I raise them from the description of *Antichrist* in the word of God; and the comparing of the *Popes* doctrine, life, and actions to the same, as shall be made apparant in the next section, when I come to arraigne this deliquent against the Maiesty of God, the Prince of *Christendome*, the quietnes of mens consciences, and the glorious progression of the Gospell. Doth not *Isaiah* tell a story of *Lucifer* and his fall, and Propheseth of the destruction of *Babilon*, and her *Idols*? whereby I make no doubt, but the abominations of *Rome* are personated, and all the wickednes of corrupt prelacy discouered: Nay? why should I not apply, what *Ezechiell* speakes of *Tirus*, and compare, the wealth, pride, and presumption of *Rome* to her ripening sinnes, and at last rotten putrifaction: For wherein did euer any of the nations offend the most high God, but *Popes* haue exceeded, as by their owne authors is most apparant? but if you come to *Daniels* Propheste, hee will tell you

Isaiah.

Isaiah 46.

Isaiah 47.

Ezech. 26.

Daniel 7.8.

you of a litle horne amongst the ten hornes; that had eies like a man, and a mouth speaking great things; yea in the 11. *verse* because of the voice of the great wordes, which the horne spake, the beast was slaine, & his body destroyed, and giuen to the burning flame: but the punishment belongs to a more proper place. I now goe forward to the description.

2 Thessal. 2.7 7. *For the ministery of iniquity doth already worke, only hee which now withholdeth shall let, till hee be taken out of the way.*

8. *And then shall the wicked man be reuealed, whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightnes of his comming.*

9. *Euen him, whose comming is by working of Sathan, with all power, and signes, and lying wonders.*

10. *And in all deceiueablenes of vnrighteousnes amongst them that perish, because they receiued not the loue of truth, that they might be saued.*

11. *And therefore God shall send them strong illusions, that they shall beleeue lies, &c.*

And a litle before:

He shall sit as God in the Temple of God.

And a little before:

He is called the *man of sinne.*

And in another place:

1 Tim. 4. *There is the doctrine of Diuells forbidding meates, and mariages, &c.*

And in another place.

Apoc. *There is named, the Whore of Babilon, the Cup of abomination, the beast with 7. heads and 10. hornes: Roma, septicollis.*

And in many other places such effectuall descriptions, that I may well cry out, *O God*, What plainer words, what easier discouery, what would men desire to know more concerning the *Popes* of *Rome*, the life of *Rome*, the doctrine of *Rome*, the impieties of *Rome*? Oh then answere a gods name, you that must answere before the iudgment throne of the Lambe, how comes this about, how could all these things be done without the finger of God to point at

Rome,

Rome, wickednes, or the resolution of hesnen, that *Babilon* must fall, and thus much of *Antichrists* discouery: his arraignment followes with seuerall inditements.

Section 2.

Antichrist Arraigned.

IN this second section, or part of my discourse, you shall haue the arraignment of *Antichrist* vpon three seueral inditements. The first for absolutely contradicting the word of God, whereby he may truly be called the *Antichrist*. 2. The second for false doctrine, and foisting in deuices of his owne, and trumperies of mens inuentions. 3. The third for abusing the world with lying miracles, which the tempoziers of this world, and lukewarme Gospellers doe mannerly call *Pia fraudes*, and orders of the Church. The inditing of Popery.

The first inditement against Antichrist for contradicting Gods Word.

CConcerning the first. Though the *author* to the *Hebrewes* aduise vs to goe more forward in our building of *Christianity*, then laying a foundation of truth, yet he assureth vs, that without a good foundation there is neither building, nor meanes to auoide diuision: what shall wee say then to the despiser of both, whose impiety and presumption haue not onely cast corrupt handes on the sacred word of truth, but inconsiderate Armes to teare in peeces the holy structures, yea with violence to pull the infants from the sucking brests of their sweete mothers. To begin therefore with a strong position of, *Cursed* be he, that doth either adde to my law, or diminish from it, &c. What hellish furie durst lay hold vpon the second *Commandement*, so that neither in their *Ladies* nor *Iesus Psalter* is it to be found. And come to the reprehension Contradicting the Scriptures. Heb. 6. 1. Math. 7. 16. Deut. 12. 3. & 4. 2. Iosh. 1. 7. Prou. 30. 6. Reu. 11. 18.

Idolatry. henſion of their *Idolatry*, or prophanatiō of God by pourtraitures, *Images*, & pictures in priuat and publicke: in the Church and the ſtreetes: in the houſe in the cloſet: in the garments and *Vtenſills*: they are ſo farre from *Apology* diſtinction, or nicely, that the common people flie to their bookes ſhewing there is no mention of ſuch a prohibition, nor doe they any other, then the mother *Church* commandes. O vnheard-of madnes! O irreligious *Apoſtacy*.

Heb. 1 3. In the firſt to the *Hebrewes*, the *Originall* hath it thus, *and bearing vp all things by his mightie word hath by himſelfe* (*or onely*) *Purged our ſinnes*. Now behold what dares not *Sathan* doe? deride God in the 2 of *Geneſ.* and tempt God in the 4. of *Math.* alleadging Scripture in both to ſerue his turne, yea drawing the bow home of ſacred truth to hit the marke of his aime, but what dares not the *Pope* doe? euen more then the diuell himſelfe; daſh away or quite extinguiſh ſuch places of Scripture, as may ſeeme to contradict his fictions, and lay his filthines to ouerture, and the hiſſing of the paſſengers. For in this text hee hath quite put out by himſelfe, and preſumed to put in merits, by-workes, both ſatisfactory and ſupererogatiue, trentalls, Maſſes, Dirges, and other trumperies full of Leprous ſteines and corruption, which I paſſe ouer becauſe they rather appertaine to the ſecond inditement.

By himſelfe put out.

1 Timoth. 2. 5. one Mediator. In the 1 of *Timothy* 2.5. The words are plaine, neither patible of other conſtruction, and I am ſure vnſufferable of contradiction. *For there is one God, and one mediater betweene God and man, which is the man Chriſt Ieſus.* But what dares not the *Pope* doe? quite reiect this, and with conceited elegancy by way of compariſon argue thus; that as the necke is betweene the head, and the body, ſo the *Virgin Mary* is betweene *Chriſt* and his *Church*, no graces or ſpirituall influences are granted from *Chriſt*, but they paſſe by the hands of his mothers interceſſion, and thus there is an *Aue mary* ſtill to obtaine preſent and future bleſſings: miracles are done indeed in the *Church*, but by her meanes

through

through *Christs* power, they haue afforded her attributes of redemption, saiung, protection, defence, ruling, commanding: for which purpose *Leoes* vision is a fearefull and prodigious *Atheisme*, wherein such as ascended the red ladder vnder *Christ* fell downe from diuers steppes but, such as went vp the white ladder vnder the *Virgin* entred heauen without difficulty. If I should proceede with *Rom.* 8. 34. *Hebrewes* 7.25. *Math.* 11.28. in which places *Christ* is our onely *Mediator*, and maketh intercession for vs, I must needes impute arrogancy, nay blasphemy vnheard-of to the *Papacy* either to make her a *Mediatrix*, or pray to *Saints* for their assistance: but harken to more impietie; they haue deuised her to bee such a boundles *Ocean* of goodnes, that shee many times entertaineth such whom *Christ* refuseth, yea they goe further in the glorifying of *Saints*, and crying to the *Popes* themselues to make intercession for them. O vnlimitable audaciousnes, and ridiculous foppery! yet so manifest, and absurdly entertained, that whole volumes are written in the defence, and as many about the discouery of the falshood.

Rom 8.34. Heb.7.25. Math.11.28.

In the 5 of *Iohn* 39. It is plainely sayd: *Search the Scriptures for in them you thinke to haue eternall life, and they are they, which testifie of me*, whereupon it is recorded. *Act.* 17. 11. that the noble men of *Thessalonia*, and *Berea receiued the word with all readines, and searched the scriptures daily*; to which purpose the holy Ghost yeeldeth a reason, 2 *Tim.* 3. 16. *For the whole scripture is giuen by inspiration, and is profitable to improue, to correct, and to instruct in righteousnes.* Now what Barbarous tyrany is this of the *Church of Rome* worse then Turkish crueltie, not onely to locke vp these pretious treasures from the very eyes of ouer-looking, with a supposition of pollution by ignorance, but to affright the people with death, as by their bloody *Inquisition* is apparant, if any daring hand, or hungry soule out-reach at this heauenly *Manna*, and looke with cheerfulnes toward mount Sion for their saluation: so that no lay man may presume at all, nor others to read the word of

Iohn 5.39. Reading the Scriptures. Act.17.11.

2 Tim.3.16.

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God in the vulgar tongue.

1 Cor. 14. Against an vnknowne language.

In the 1 *Corinth.* 14. the inhibition is not barely set downe for vsing an vnknowne language in the Church, or if you will in publike congregations, but illustrated with *Similes*, and excellent enforcements to divert vs from such absurditie, and irregular abuses in edifying. But alas how are our soules entangled, how is an insupportable burthen of traditions thrust vpon vs, how are we inforcered with a tedious *Catalogue* of principles and Canons of the mother Church? And although the Apostles iustified the obeying of God before men, yet now. *Non omnis licitum est dicere Pape, cur hoc facis*, Nay we must not aske a question for conscience sake, nor say a prayer in our mother tongue for feare of *Lutherano, diauolo, Heretico*, and in the inquisition to be clothed with the *Sambenito*, a punishment as vituperious as the carting of Bawdes in *England*. Nay if a modest sinner should but reueale those diurnall liftings vp of the soule, which Saint *Austin* and other fathers call *eiaculationes*, and that to be done in their native speech, it were sufficient to bring them within the griping reaches of accusation, and vnsatisfied iealousie of alteration in religion, or repugnancy of the mother Church. O intollerable mischiefe! and neuer heard-of frency to runne away with such madnes against God and his truth!

Math. 20. 20. Against ambition in the Clergy.

In the 20. of *Mathew, ver.* 20. the storie of the mother of *Zebedeus* children with that sweete reprehension of ambitious tumors, is recorded at large. But how, not as barely exhortatory by way of defence of righteousnes, humillitie, loue, patience, and other spirituall graces, but with forcible interdiction of, *With you it shall not bee so*; although the Lords of the *Gentiles* and other corrupt worldlings defiled with contaminating pride, and insatiable affectings of authority, hunted after popular estimation and eminency before others, yet would not Christ haue so much as elation of hart among his disciples, nor desire of superioritie ouer their brethren for

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any assumpted gift or grace whatsoeuer. Nay though it were true, that God had made their faith the rocke of foundation for his Church, and themselues the Pillers and Lampes of his temple. But now behold the error of the Church of *Rome*, the error said I, the intollerable pride, and *Antichristian* impietie, vsurpation, and insatiable supremacy; hee must not onely exalt himselfe aboue his brethren, and make that *Conclaue* of *Cardinalls* an vndeniable Court of his greatnes and authoritie, but stand like a *Colossus* ouer the neckes of *Princes*, and as their own stories haue enlarged, presumed to ouerturne the Crownes of *Emperors* with his feete; nay more then so? the *Pope* is carried on mens shoulders, and hath reached at heauen it selfe, and as the commentaries report of *Prometheus* that stole *Iupiters* fiers, they haue with a *Luciferian* pride arrogated the name of God, and equalled their fictions and absurd miracles with the best of the *Prophets*, and the mightiest word of truth.

In the *1. Tim.* 4. 1. 2. &c. there are three fearefull attributes set downe, appropriate to such as forbid marriages, and the eating of meat, which God hath sanctified, namely, 1. *Doctrine of Deuills*: 2. *speaking lyes through hypocrisie*: 3. *and haue their Conscience burned with an hot iron*; So that reasonable soules are almost terrified with the Iudgement, and cannot thinke it possible to avoyde eternall flames, if they should once attempt to crosse the true meaning of the holy Ghost. Yet see, what man dare doe? the *Pope* hath inuented a law of *Celebacy*, a vow of chastitie, a deuise of sequestration for *Priests*, and a manifest opposition to this veritie, denying marriage, which God honoured with his presence, and branding it with the terme of filthy pollution, and defiling copulation, nay, though that *Christ* esteemed and named it honourable: Yet haue these Aduersaries cast a defiance in the face of the *Scriptures*. But withall what haue they done by way of conniuency, permitted Whoredome, and whereas they can say in some sort; *Si*

1 Tim. 4. 1. 2. Forbidding meates and marriages.

non caſtè, tamen cautè, they haue publiſhed a greater audacious-neſſe in defending their contaminated hearts, and adulterate eyes. For they haue not ſpared to put to their hands and ſeales to the *pattents* of *Abbots*, and other religious perſons, wherein is this *Proviſo*: *Licitum erit Domino noſtro Abbati ſemel in menſe habere mulierem ad purgandas renes.* Nay, if I ſhould ſearch them further, I am afrayde of pretended villany to march arme in arme with their adulteries and fornication: For by experience I alledge it, that in the Orchards of their Frieries and Nunneries, amongſt other exornations and furnitures of comelines, they haue whole trees of *Sauine*, and to what vſe that ſerues, *Phyſicians* and *Mid-wiues* know too well, and how it may be abuſed, an honeſt mother cannot relate without teares and wringing of handes.

Sauine.

As for meates they haue not onely limited vs in their vſe, but made a diſtinction of times, and ſet a ſeale vpon dayes, as if it were high treaſon to breake open the incloſures of ſuch inſtitutions, yea, an vnanſwerable offence to ſleppe aſide from their authoritie and limitation. Nay, though God ſaw all that he made to be good, and bleſſed vs in the fruition of his bleſſings, though the Prophets haue curſed the obſeruers of dayes and times, new Moones, and feaſts: though *Chriſt* told his *Apoſtles*, that what ſoeuer went into the man did not defile him: though *Peters viſion* cleared that ſcruple of vncleanenеſſe in all meates, which God had ſanctified: yet is it a *Pontificean* verdict of damnation, to infringe the letter of their *Lithurgie*, and the people are made to beleeue, that the eating of white meats in Lent, will open the iawes of *Hell* ſo much the wider: O irreligious Religion, and *Satanicall* inuention!

Levit. 20. Mariage.

In the twentith of *Leuiticus*, God bedged in the *Iewes*, touching marriage, and enacted certaine precepts of holineſſe, as binding voyces to all gouernments, kingdomes, and poſteritie: yet haue we not experience of the *Popes* repugnancie in this kinde? And that many vnlawfull marriages, as farre as *Inceſt*, haue beene borne withall, and had

Apoſtolicall benediction: yea, from their very Monaſteries, both Fryers and Nunnes haue beene taken out, to circle their heads with *Coronets*, and fill their armes with bedfellowes, even contrary to their firſt footing in Religion, and primordiall contract with profeſſed holineſſe.

How plaine are thoſe words, 2. *Theſ.* 2. *Matth.* 24. *Apoc.* 13. *That that man of ſinne ſhould be reuealed, whoſe comming is by the working of Sathan, with all power and ſignes, and lying wonders*: Yet you ſee in deſpight of this, or deriſion of the Prediction, the *Pope* of *Rome* dare be called *Vice-deus*, as in the *Diſtates* of *Gregory* the ſeauenth. And the Church of *Italie* produce ſo many Miracles, that diuers of their owne Diuines haue made a ſtop in their reading, but I referre you to its proper place, that is, the third Inditement, which I frame in this accuſation; onely by the way conſider, how aduerſe this man is to the Scriptures, that dare iuſtifie himſelfe to be *Antichriſt* in this one poynt, as it were in deſpight of the holy Ghoſt. *Miracles.*

In the tenth of *Iohn*, *Chriſt* ſaith; *My ſheepe heare my voyce*: and in the twentie-one of *Iohn*, the 15. verſe. he biddeth *Peter* three times to feed his ſheepe, the reaſon is, becauſe it is apparant, that without Preaching neither can faith be obtained, nor God himſelfe ſo magnified, as he ought: but how poorely the Church of *Rome* diſtributes this gift, and in what broken Pipes the water runs from a ſparing Spring. I might ſay corrupted Fountaine, if not infectious ſtreame: let the impartiall Trauellers report, who haue viſited the Congregations on both ſides. For I dare be bold to ſay, that except ſome ſpeciall Cities, wherein Prieſts and Fryers diſcourſe of the Legend of Saints, magnifie the *Popes* ſupremacy, dilate of the orders of the Church, manifeſt the neceſſitie of Indulgences and pardons, and talke of Purgatory and Charitie to Monaſteries, the Countrey villages know not what a Sermon meaneth, onely Maſſe and Mattens, with ſome voraginous deliuery of wonders, and when they ieſſure it in the beſt manner, not a place of Scripture alledged, nor

Iohn 10. Hearing the Word.

nor a poynt of Diuinitie diſcuſſed, but ſome morall Precepts againſt notorious impieties, wherein yet the *Philoſophers* and melancholly *Stoickes* went beyonde them.

Iohn 13. 35. Louing one another.

In the 13. of *Iohn*, and the 35. verſe, *Chriſt* ſaith plainly; *All men ſhall know, that you are my Diſciples, if you loue one another.* But how well this Precept is obſerued amongſt the *Romaniſts*, I appeale to themſelues, and their owne writings, what bitter inuectiues betweene *Scotiſts* and *Thomiſtes*? What fearefull raylings betweene *Popes* and *Cardinals*? What Calumniations betweene Fryers and Monkes? What deſperate quarrels betweene *Dominicans* and *Franciſcans*? What ſcandalls betweene *Ieſuites* and *Seculars*? before euer *Watſons* Booke of *Quodlibets* and *Quidlibets* excited laughter in ſome, deſpight in many, and diſtaſtings in all.

I could name patience and meekeneſſe as a marke of the Church of God, but to looke vpon the angry face of *Rome*, and the affrightings of Clergie *Commiſſioners*, when their Religion is oppoſed, and tooleries derided, is more tyrannous, then the ten Perſecutions in the Primitiue Church; and the murthering the brethren in *Turkey*, is but a flea-biting to the burning and torturing of Martyres. In *Portingall* they brought one *Gardner* to death an Engliſhman, with ſuch vnheard-of crueltie, that the Clergie put a Deuills-coat vpon him, full of horrible ſhapes, gagd his mouth, hung him vp in chaynes, and made him liue in torments, when death tooke pittie vpon him. How ridiculous was the burning of *Paulus Fagius* and *Bucers* bones in the beginning of Queene *Maries* raigne, after three yeares burrall, and God knowes whether their bones or no. Such things are written of *Bonners* crueltie, beſides the Stories in the *Acts* and *Monuments*, that the inhumanitie exceedeth all the extrauagancies of Heathenish Tyrants. The other day when Fryer *Paul* of *Venice* could not bee caught in perſon, they burnt him in *Rome* by pourtraiture, and ſent twiſe

to

to murther him in priuate. Shall I name the miſchiefes againſt *Queene Katherine Parre*, in the latter end of *Henry* the eight, by the workings of the Biſhops, eſpecially *Gardiner*? Shall I recite the murthers of the two Kinges of *France*, the Prince of *Orange*, and diuers others, who ſeemed to oppoſe their diſcouered proceedings? It were a wonder to tell you, how Queene *Elizabeth*, the wonder of all times, eſcaped their malice: but to end with the Powder-plot, it muſt make an end of this Controuerſie, that the *Pope* of *Rome* is a meere Tyrant in earth, and the Doctrine of *Rome* moſt oppoſite to the Goſpell of *Ieſus Chriſt*.

Humilitie, laſt of all is ſuch a marke of the true Church of God, that in diuers places, you haue the very garments of a *Prophet* named; *Elias* veſture; *Iſaiahs* nakednelſe; *Ieremies* dungeon; *Amos* frocke; *Chriſts* ſeamleſs coat; *Iohn Baptiſts* Cammells hayre, and ſuch like. But the *Pope* muſt be a God on earth, and the *Cardinalls* take place of all *Princes*, that are not abſolute Monarches. Their Caroſſes are ſo ſumptuous and ſtately, that they haue foure veluet chayres within, and ſixe ſtately Moiles without, and how they ride with publicke *Curtezans* to the Conclaue, is well knowne. *Baptiſta Fulgoſus* recorderh, that *Peter Riarius*, firſt a Fryer *Minorite*, afterward *Cardinall* to *Sixtus* the fourth, had Gownes of cloth of Gold, Coueringe and Tikes of Beds ſutable, and all other Furniture of the beſt Silke. There was a Feaſt made at Rome by a *Cardinall* to *Elenor* of *Aragon*, as ſhee went to marry *Hercules de Eſt*, Duke of *Ferrara*, which laſted ſeauen houres, with all varietie of Muſicke, and delicate Acates, which had alſo playes and dances. Another *Cardinall* had a Concubine, called *Tireſia*, whoſe *Chappines* were embroydred with Pearle and precious Stones, to an inеſtimable value. But what neede I goe ſo farre as *Rome* to inſtance this Inditement of oppoſing the Word of God againſt them, when I can name you ſuch Prelates in *England*,

Humilitie.

Pride of *Rome*.

land, that for pride, and wealth exceed any Cardinalls of *Rome*, and liued, as if they would tell vs plainely, *Antichriſt* was diſcouered, and there was neither heauen nor hell to bee thought vpon, but the preſent brauery of the world, and the magnificence of a Courtly and maieſticke life.

In the time of *William Rufus*, you had an *Otho*, Biſhop of *Baieux*, and Earle of *Kent*. In the time of *Henry* the ſecond, you had a *Thomas* of *Canterbury*, that affrighted the King with Excommunication. In the time of *Richard* the firſt, you had a Biſhop of *Durham*, who gaue ten thouſand pound for an Earledome. In the dayes of King *Iohn*, *Stephen Langhton* oppoſed the Maieſtie of *England*. In the time of *Henry* the fift, the Biſhop of *Wincheſter* lent the King twentie thouſand pound. In the time of *Henry* the ſixt, *Cardinall Beauford* was infamed for pride, and wealth. In the time of *Henry* the eight, *Woolſey* writ, *Ego & rex meus*, and ſo exceeded in magnificence and greatneſſe, that all Europe wondered at the proſperitie of our countrey, and yet repined, that ſuch a *Prince* would endure the ambition and impietie of a Prelate. To conclude, Cardinall *Poole* was coſen to Queene *Mary*, and therefore endured for his magnificence and pompe: but yet all theſe belonged to the Church, and ſhould haue beene Preachers of the Word of God, but they proued Wolues in Sheepes clothing, and the humbled ſoule made this Vſe of their liues, that *Antichriſt* was diſcouered, and ſo being the mayne Aduerſary, muſt needes oppoſe the Word of God, and doe contrary things to truth and Chriſtianitie. And thus much of his firſt Inditement.

The

The second Inditement of Antichrist for teaching mens traditions, and foisting into the doctrine of the Church, both Heresies, errors, and absurdities.

The second inditement.

BEfore I goe any further, let mee answere certaine obiections, which I should haue done in my former Inditement; namely what greater humillity can there bee, then for the *Capuchines* and Friers *Mendicants* to refuse and despise the vanities of the world, and bee contented with pouertie, disgrace, scornes, and neuer-heard of humiliation; insomuch that *Princes* haue euen pricked their proud swelling hearts, and let out the corrupt blood, bringing them downe to prostitution and contentment in Vnsauerie pouertie: as you saw, *Duke Iogenx* became father *Angelo*: *Felix* of *Sauoy* thrust himselfe into a Monasterie: *Charles* the fift forsooke the world, and left amongst all his iewells, as principall, his whippe of small cordes, wherewith hee lashed his sides: and many other *Princes* finished their dayes in Religious houses. I answer with the *Prophet*, who required these things at your hands, and when it is the best humiliation it is contaminated and defiled with wrong circumstances, and though it tend to the worshipping of *Angels*, it is but diuelish and vnprofitable. Colos. 2.

Againe, concerning outward garments, coules, weedes haire or hempen girdells, penance, whipping, fasting, and such like tormenting the flesh: is it any other, then the priests of *Baall* cutting and lashing themselues? then Idolatrous sacrifices, wherein the Heathen practised the shedding of blood, and continued with Monstrous murthers, and Diuelish shapes to the people. *Rent your hearts, and not your garments*, saith the *Prophet*, and when you fast or mourne, hang not downe your heades like Kings. Ioel.

Bulruſhes, or doe as *Hipocrites* doe, ſayth *Chriſt*.

Math. 6. Laſt of all concerning good workes and releeuing the poore, which they tearme *Charity*; What profit can ſuch things doe, where is preſumption of merit? what good can they procure, when they are full of corruption? why doe you plead for pouerty, when you grow ſo rich your ſelues, and fill your treaſuries with all manner of gifts from liuing and dying men? what talke you of religion? When you minde nothing but pollicies of State, and to trouble all *Chriſtendome* with deuiſes: as for the outward forme of good deedes I will bee bold to ſay wee haue had amongſt our ſelues more Colledges builded, Almes-houſes erected, Chappels edified, Churches repaired, Poore releeued, Priſons viſited, and Lands giuen to pious vſes, and that within theſe fiftie yeeres; then in two hundreth yeeres before, let them name what Countrie they pleaſe: and thus much for the Obiections, now to my purpoſe in hand.

To make you a Collection of all the deuiſes and trumperies in Poperie, were to make a rope of ſand, and begin a worke which could haue no ende: For this wodden wheele hath beene ſo often turned, that the Cogges are worne aſunder and either they muſt erect a new frame, or inuent a new ſuperſtition. For all the old is diſcouered, and in a Booke called the *Beehiue of the Romiſh Church*, the face of reuelation, like your face in a glaſſe, will reflect vpon you. O that I needs bring you no further then that pulling hooke to ſhake the walls of Papiſtrie to rubbiſh, but becauſe varietie hath a paſſage of pleaſure among *Nouelyſts*, I am contented to ſearch further, and thus expoſe vnto you, what I finde in other treaſuries.

1059. *Nicholas* the ſecond, in a certaine Sinod at *Rome* decreed that Chriſts body was preſent in the *Euchariſt* to bee handled with hand, and torne a peeces with teeth,

In

In the Conuenticle of *Florence* the doctrine of Purgatory, and the *Popes* supremacie was ratefied by the authoritie of that Sinode, and the doctrine of the seuen Sacraments propounded to the *Armenians* was confirmed and so established, that the Councell of *Trent* agreed to the same, withall the other errors and superstitions of *Popery*. 1439. 1564.

Irenaus saith, that the Apostles did first Preach the Gospell and afterward deliuered the same in Scriptures, that they might be a foundation and pillar of our faith; but *Bellarmine* sayth, they are neither necessary, nor sufficient without traditions. *Lib. 3. cap. 1.* *Lib. 4. de. verb. cap. 4.*

The *Scotists* and most *Papists* maintaine, that the *Virgin Mary* was neither conceiued in sinne, nor euer committed any; and yet the Apostle sayth, that by one man sinne entred into the world, and death by sinne went ouer all, yea he sheweth, that the Scripture hath concluded all vnder sinne. Rom. 5. Galath. 3.

It is well knowne and publikely printed both in the *Iesuits* doctrine of *Colen*, the workes of *Thomas Aquinas*, *Bellarmine* and others, that the Papists maintaine iustifying by the Law, Merit by Workes, no necessity of confession of faith, when yet the Scripture saith, Christ is made vnto vs iustice, wisedome, Sanctification, and Redemption, and that *Abraham* beleeuing, it was imputed to him for righteousnes, yea *Isaiah* hath it thus in plaine tearmes, wee are healed by his stripes, the Apostle speaketh in this manner. *It is manifest, that no man* is iustified by the Law before God, and that *Abraham* was not iustified by the workes of the Law. 1 Cor. 1. Isayah 53. Gal. 3. Rom. 4.

Nauarrus teacheth, that lay men may not dispute of matters of faith vnder penalty of the *Popes* excommunication, and *Linwood* holdeth it sufficient for lay men to beleeue the Articles of the Creed implicitely without publike confession, or other *Christianity* yeelding a reason of their Saluation and good life. *Rub. cap. 11.* The Ch. ignorant of the meanes of truth.

Whereas our Sauiour saith *Matth. 11. My yoke is easie,* Matth. 11.

and my burthen light. Thomas Aquinas sets it downe thus,
Math.11. that the Precepts of the law, or the Gospell, are more
greeuous and combersome then the law of *Moses*: and
2 quest.107. the censures of *Collein* with *Bellarmine* himselfe say plain-
lie, that wee cannot bee saued, vnlesse in our owne per-
sons wee fulfill the Law.

1256. *Mathew Paris* in his collection from the yeere 1256.
aduertiseth vs, that the Friers determining to ouerthrow
the Gospell of *Iesus Christ*, published another new one by
the name of *Euangelium eternum*, as if the word of God
should continue but for a time; to which they added cer-
taine fooleries out of the writings of *Abbot Ioachim*, and
continued in such blasphemie, as if their deuises should
out-last the Gospell of *Saluation*.

Lib.3 dist.1. The *Master* of the Sentences determineth, that the fa-
ther and the holy Ghost might haue beene made man,
and yet may, the maine Heresie of the *Patripassians*;
who held that the father suffered death for vs: and the
scoolemen mainetaine, that the Sonne of God, might
haue assumed the nature of a woman, which derogateth
from the Misterie of Christs incarnation. Besides, they
affirme, that Christ was neuer troubled in soule with
any perturbation or affliction, contrary to the plaine
Iohn 12. Math.26. text of Scripture, *Nam anima mea perturbata est*, and
Ambrose sayth, hee hath taken our will and our sadnes
vpon him.

Lib.4 distinc.1. The Master of the Sentences publisheth, that all that
died vnder the Law, and not Circumcised, were
damned; and the Sinod of *Trent* pronounceth them *Ana-
thema* or accursed, that say there are more or fewer Sa-
craments, then seuen, that is to say, 1. *Baptisme*, 2. *Confirma-
tion*, 3. the *Eucharist*, 4. *Penance*, 5. *Extreame Vnction*, 6. *Or-
Apoc 17. der*, *and* 7. *Matrimony*: and yet the misterie of the great
Whore is called *Sacramentum mulieris*, and Saint *Austine*
neuer knew any more, then two, *Baptisme* and the *Lords
Supper*, that is out of Christs sides flowed water and blood,
to which agrees *Tertullian*, *Dionisius Areopagita*, *Chrisostom*,
Cyrill,

Cyrill, Gregory, Cyprian, Rabanus, Paſchaſius: beſides, it is abſurde to thinke, that *Marriage, Prieſthood*, and *Penance* were of one nature vnder the Law, and another vnder the Goſpell.

Nauarrus in his *Enchiridion*, and *Bellarmine* in his Diſcourſes of the Sacraments, maintaine, that the Sacraments of the new Law both containe grace and conferre grace, *Ex opere operato*, which alſo may appeare by the Canons of the ſeuenth *Seſſion* of *Trent*. But Lord, what abſurdities muſt now follow? Firſt, to attribute as much to Matrimony, Confirmation, and extreame *Vnction*, as to *Baptiſme*, and the *Lordes Supper*. Secondly, What contrarietie is this for *Prieſtes* to forſweare marriage, ſeeing it containeth grace, and worketh it. Thirdly, If grace be nothing elſe but Charitie, or a habit not diſtinct from it, how may Charitie be contayned in Oyle, or the rites of Matrimony, or externall ſignes. Fourthly, Who can ſhew, or dare maintaine, that ſuch as receiue their Popiſh Confirmation, orders, extreame *Vnction*, or are married, are more iuſt, then they were before. Fiftly, Laſt of all God hath promiſed to worke by his Sacraments, but wee doe not reade, that euer he promiſed Iuſtification, or grace to married folke, or to ſuch as are greaſed by extreame *Vnction*, or to any ſuch, who with *Bellarmine* and *Caietan* ſay, that Sacraments are onely externall ſignes, whereby it muſt needes follow, that *Chriſts* body and blood in the *Euchariſt* are no Sacrament, becauſe they appeare not to the eyes, nor are apprehended by other ſences.

Lib. 1. de Sacr. c. 14.

By the effects of holy water ſprinkling, and waſhing, the *Papiſts* hope to be cleanſed from ſinnes, but the *Hemerobaptiſts* among the *Iewes* were therefore reputed *Heretiques*, as *Epiphanius* affirmeth; and the *Prophets* tell vs, that neither *Calamus*, nor thouſands of riuers of Oyle, neither riuers, nor the whole Ocean can purge or waſhe vs from our tranſgreſſions.

In thoſe dayes, the *Doſitheans* were reputed *Heretiques*, for affectation of Virginitie, and puniſhing their bodies:

yet now the *Papists* are transported with another Doctrine, yea, many others. For the Councell of *Constance* condemned *Iohn* the 23. for denying the immortalitie of the soule; yet such is the corruption of nature, and impietie of *Rome*, that *Alexander* the 6. *Leo* the 10. *Clement* the 7. and diuers other *Popes* borrowed this Heresie from the *Sadducees*, or rather *Epicurean Philosophers*, and blasphemed God in their repugnancy: yea that beastly opinion of the *Capernaites* concerning the eating of the flesh of *Christ* really, was maintained by Pope *Nicholas*, in a certaine Chapter beginning; *Ego Berengarius*, &c.

Popes, Epicurean *Philosophers*.

If *Simon Magus* was detested by the *Apostle* for offering money to buy the graces of the *Spirit*: What shall become of *Papists* in their Mart of Masses, Portsaile of Indulgences, chaffring for Benefices, and selling all things for money, more execrably, then euer *Iudas* did *Christ*. As for that small account, or slighting the sinne of vsing common Women, hearken I pray you, what is recorded of Saint *Austen*; *Docebat detestandam turpitudinem indifferenter vtendi faminis.*

If you reade Ecclesiasticall Historiens, you shall finde many *Heretickes* condemned for doing those thinges, wherein the *Papists* doe now transgresse, and inueigh against true *Christians*, for reputing their Doctrine loathsome. The *Basileans* by *Irenaus* were esteemed *Heretickes* for *Images*, Enchantments, and diuers superstitious exorcizations. *Carpocrates*, and *Marcellina* one of his followers, adored the Images of *Iesu*, *Paul*, *Homer*, and *Pythagoras*: and who doth not know, what estimation *George* the Dragon-killer, Saint *Katherine*, and *Papia* haue in *Europe*? And the *Marcosians* were condemned for Baptizing in an vnknowne Language, and annointing with *Chrisme*, &c. Witnesse all this, and much more *Irenaus* and *Epiphanius*, &c.

Heretickes.

The *Messalians* were condemned for vsing much babling, and multiplicitie of prayers: What thinke you then of the *Papists Rosary*, and certaine numbers of *Creedes*, *Aues*,

nes, and *Pater-nosteri*. The *Angelikes* and *Caians* inuocated Angels, which Heresie proceeded from *Simon Magus*, and is disallowed of by *Epiphanius*, *Tertullian*, *Austin*, and others, and yet the *Papists* haue still a Masse in the honour of *Angels*. The *Seuerians* are traduced for forging of *Miracles*, and one *Philumena* accused for drawing a loafe of bread out of a narrow mouthed glasse, but what is this to the Papists *Legend*? And how can *Bellarmine* make miracles a marke of the Church, or other *Iesuites* maintaine the notorious absurdities of *Popery*. *Austin. c. 24. Haref.*

Now if it be thus, that these things are prooued against them, that infinite thousandes of errours, like so many *Locusts* in a filthy standing lake, increase to an vnsufferable fulsomnesse in the Church of *Rome*, that diuers reformed places haue yet cleansed themselues from their pollution, and that the true seruants of God doe daily rise, like the childe *Daniel*, to examine the hypocrisie and vnsauoury lust of the Iudges. O let no iudicious men for any worldly respect whatsoeuer, come so neere the Chariot wheeles of this *Strumpet*, as to be dasht with the filth and durt, which it casteth vp: let the true seruants of God come out of *Babell*. For questionles it will fall, and then whosoeuer shall presume of her strength, glory, and mightinesse, will bee prested, and ouer-whelmed with her rubbish, if they tarry within: let all regenerate soules come to the pure streame of the Scriptures to drinke the waters of life, and not seeke the puddel filth and noysome lake of mens deuises and inuentions, which must needes either choake with the middle of superstition, or poyson with the venome and mixture of vnequall impositions. As for pollicie, temporizing, making leagues, ciuill honestie, and such like forbearances, with so great an aduersary to *Christ*. Why should not the *Iewes* vse the language of *Canaan*? Why did *Iosiah* tell the people, he and his house would serue God? Why did *Iob* cry out, though thou kill me, I will not forsake thee? Why did *Elias* and *Micha* proue *Antagonists* to foure hundred false *Prophets*? Why did *Amos* oppose

Ama-

Amasiah? Why did all the *Prophets* stand in the gappe against the corruption of time, and the mayne currant of the world? Why did *Christ* weepe for the hardnesse of mens hearts, and call the *Priestes*, *Pharisies*, *Scribes*, and *Lawyers*, *hypocrites*? Why did *Paul* confesse, that after the way they called Heresie, he serued the God of his fathers? Answere a Gods name, you that must answere before the iudgement throne of the Lambe: How comes this about, if the *Papacy* shall not come to ruine, and *Rome* it selfe at last be destroyed, after the man of sinne is consumed with the breath of Gods nostrills? But we will yet goe forward. For there are more mustred Armies readie to march vpon them, and come to the charge, to their vtter ouer-throw and execution.

Shall I now name certaine blasphemies, and nefarious actions committed by the *Popes* themselues, and borne withall, or published in the Church of *Rome*; by which you may see, how this Inditement is vnanswerable, and there must needes follow a iudgement of condemnation after the Arraignement.

Fearefull actions of *Popes*.

Beno the *Cardinall* recites a story, that *Gregory* the 7. consulted with his God in the Host, or the *Eucharist*; and because he could receiue no answer of it against the *Emperor*, he threw the Sacrament into the fire: and *Pius* the fift, cast an *Agnus Dei* into *Tyber*, and burnt another, as *Hieronie Catena* affirmes. *Clemens* the 6. would haue men pray and cry to the *Pope*, *Lord* open thy treasure the fountaine of liuing water. *Horatius Tursellinus* in an Epistle to *Peter Aldobrandini* sayth, that God made the Virgin *Mary* as much as could be the companion of his *Maiestie*. And *Bernardine* with *Bonauenture*, gine her power ouer her sonne, *Iure matris*. In the Roman breuiary, shee is called *Dulcis amica Dei*: and in the *Missall* of *Sarum*, the Sauiour of the world.

Cle. Vnigenit. ext.

Virgin *Mary*.

Bellarmine alloweth a saying of the Fryers to the Crucifixe, thou hast redeemed vs, thou hast reconciled vs to the Father.

The Scriptures.

The *Turkes* and *Saracens* honor the bookes of the Olde Te-

Testament, but the *Papists* prophane the Scriptures. The *Rhemists* call it, a killing letter. *Stapleton* endeuors to proue, that all Heresies proceed from the *Scriptures*. *Kellison* sayth, that the Deuill doth wrappe himselfe from toppe to toe in Scriptures. *Turrian* writing against *Sadeel*, calleth the Scriptures *Delphicum gladium*, an Instrument to all purposes. *Bellarmine* accuseth them as imperfect and insufficient. *Pigius* and *Eckius* mis-termeth them a dead Letter. Cardinall *Poole*, an Incky Gospell. *Montanus*, a nose of Waxe. and many others, a Ship mans-hose.

Steuchus in his Treatise for the defence of *Constantines* donation, calleth the *Pope* a *God*; and the Abbot *Panormitanus* expresly sayth, that *Christ* and the *Pope* haue but one Consistory. *Iulius* the second, vpon Easter day fought with the *French* at *Rauenna*. *Gregory* the 7. mustred his Armie against *Henry* the 4. on good Fryday, and thought to murther the *Emperour* in Saint *Maries* Church, by throwing a stone vpon him from a vault. *Sixtus* the 4. euen at the eleuation of the Sacrament, endeuoured to kill *Laurence* and *Iulian de medices*. Blasphemies. *Volaterran.*

Although *Leo* the 10. called the Gospell a Fable, and the wicked and monstrous liues of the *Popes* were euer discouered: yet did the people fall downe like beastes before them, worshipping them as God: and *Paulus Aemilius* telleth, how the *Embassadors* of *Sicily* cryed thus to the *Pope*; Thou that takest away the sinnes of the world haue mercie vpon vs. To which purpose, *Simon Begnius*, Bishop of *Modrusa*, calleth *Leo* the 10. his Sauiour; and *Stapleton* writing to *Gregory* the 13. tearmeth him *Supremum numen in terris*, and these attributes follow; The vicar of *Christ*, the Monarch of the *Church*, the head, the spouse, the foundation of the *Church*: yea *Thomas Waldenses* flattereth *Martin* the 5. with *Salua nos Domine, perimus*; and *Cornelius*, Bishop of *Tesano* in the conuenticle of *Trent*, calleth the *Pope* the light which came into the world. *Lib. 2.*

But now if you would demand the reason of all these blasphemies, and filthy wickednes, it is apparant by a *similo*

Authors. *Beno. Platina. Nauclerus. Theoderick.*

of bitter ſtreames from ſower ſprings: theſe things were deuiſed and maintained by ſuch men, as were branded in their liues for notorious and infamous liuers. *Benet* the 9. and *Sylueſter* the 2. gaue themſelues to the Deuill. Twentie two Popes practiſed Magicke. *Gregory* the ſeauenth was condemned for a *Negromantick* at a Councell: and the Councell of *Piſe* accuſed *Gregory* the 12. and *Benet* the 13. for wicked liuers. *Alexander* the 6. was an *Atheiſt*, that is, beleeued there was no God. *Iohn* the 22. in the Councell of *Conſtance* was conuinced for making queſtion of the Reſurrection. *Leo* the 10. and *Clement* the 7. were alſo reputed *Atheiſts*: *Paul* the 3. conſulted with the Deuill, and *Iulius* the 3. ſayd, he would eat, *al diſpetto di Dio*: yea *Boccace* in his ſecond *Nouell*, bringeth in a *Iew* wondring how the Cittie of *Rome* was kept from ſincking to *Hell*, conſidering the ſinnes and abominations both of the *Popes*, the gouernment, and the people.

Here might properly be brought in certaine proofes and enlargements: 1. That *Popery* is a ſinke of Heatheniſh *Idolatry*: 2. That their religion neuer came from true *Ieruſalem*: 3. That it was neuer taught by the *Prophets*, or *Apoſtles*: 4. That it was not knowne to auncient profeſſed *Emperours*, and Chriſtian *Kinges*: 5. That the auncient *Brittaines* were not conuerted to the now Popiſh religion. 6. That Popiſh religion is falſely called *Catholicke*: 7. That there were neuer ſuch doctrine, and principles in the Primitiue Church: 8. That it is repugnant to auncient Councels: 9. That it is contrary to the Fathers of the Church: 10. That it was neuer teſtified by the blood of Chriſtian Martyres, &c. But it would proue too great a mountaine of amaſement, and be extended to a greater volume, then I propoſe, therefore I referre you to ſuch ſufficient authors as are euery where extant, for the good of all *Chriſtians*.

Popery a humane deuiſe.

The Maſſe by their owne confeſſion was framed at ſeuerall times, and by diuers authors. For how euer the law of God was giuen at an inſtant, and the Goſpell of *Ieſus Chriſt*, with the doctrine of *Chriſtianitie*, comprized in one

no

volume, called the *Testament*, yet hath this fabricke of Popery beene many hundred yeares a framing, and the materialls come into millions of handes, that had not time to this houre to dispatch the building, and couer the structure. Thus *Walafridus*, *Platina*, *Nauclerus*, and others report: that *Celestine* made the *introit*, *Iudica me Deus*: *Damasus* added the confession: *Gregory* the *Antiphona* and *Kirie eleeson*: *Telesphorus*, *gloria in excelsis*: and *Gelasius* certaine clauses of the Orisons: *Thomas Aquinas* deuised the office on *Corpus Christi* day: but who contriued the Masses for S. *Francis*, S. *Dominicke*, and other late Saints, the Papists themselues cannot tell. The *Psalter* of our *Lady* was inuented by *Bonauenture*. You see the Priests offer Christ for the sinnes of the quicke and dead, for sicke horses, and piggs, &c. I hope you all thinke this a deuise of man, and in no Scripture at all. Oh *Iesus*, didst thou spit, and salt, or light Candles in Baptisme? Didst thou vse any mimicke gestures when thou instituteds't the Sacrament of thy Supper? Is it not a strange deuise, that no Priest may say Masse without water and fire? The worship of the Sacrament and the custodie thereof in a Pixe was inuented by *Honorius*. What thinke you of *Canonicall* houres, and the reliques of Martyres, who deuised them I pray you? All their Letanies and Prayers to Saints and Angells, yea, peraduenture to such as are gone to the Deuill, as the Heathen canonized such for Gods, as were lecherous and incestuous persons, were framed by sundry Popes and Fryers. The Popes triple crowne, kneeling to the Crosse, and a thousand of other trumperies, were the excrements of hot braines, and men, who knew no better, or at least would not, then to increase their honor, and ambition, and wealth. The feast of *Iubile* was ordained by *Boniface* the 8. *Corpus Christi* by *Clement* the 5. Of our *Ladies* conception by *Sixtus quartus*, of her assumption by another; and all the rest of the ceremonies and superstitious rites by one wicked Pope or lying Priest or other. For because *Paul* sayd, the rest I will set in order when I come, these men haue assumed to them-

ſelues a power to deuiſe vnheard-of impieties, and yet as Phyſicians guild their bitter pills with ſome flouriſhing golden vertue; they ſtoppe all mens mouthes with order, and ordinances of the *Church*: but the Saints of God can tell them, that *Ieroboams* calues were erected by order. For the Text ſaith, the King called a councell: and the Statutes of *Omri*, with all the abominations of the Prieſtes, and Kinges of *Iſraell* were confirmed, and maintained by order; therefore order diſordred may turne to confuſion, and deſolation. And ſo I proceede.

Popiſh deuiſes agree with Heathenish cuſtomes.

Bernard of *Luxenburg* ſheweth, how the Doctors of *Collen* auerred, that *Ariſtotle* was the forerunner of Chriſt *in naturalibus*, as *Iohn Baptiſt in diuinis*, and that they would proue the diſtinction of the three perſons in Trinitie by *Philoſophy*. *Gratian* talking of diuers orders, and degrees in the *Roman Hierarchy*, confeſſeth, that this difference was deduced from the *Gentiles*: *Gregory* the 1. writing to *Melitus*, permitted the *Engliſh* to build boothes in the day of the dedication of their Churches, and to kill Oxen for the prayſe of God; and was not this the cuſtome of the *Pagans* ſeruing Idols. *Boniface* the 4. conſecrated the Church called *Pantheon* in *Rome*, where *Cibele* and all the Heathen gods were adored, to our *Lady* and all Saints, as if he would ſhew, that the worſhip of Saints muſt ſucceed in the place of Idols, and Heathen gods. Who knowes not, that the Prieſtes of the *Gentiles* did ſhaue their heades and beards, the Prieſtes of *Baal* launce themſelues, the Prieſts of *Cibele* whippe themſelues, and the Prieſts of *Bel* and the *Dragon* made the King beleeue, the Idoll did eat vp his prouiſion? and who ſees not the *Papiſts* to imitate the imitation, and yet as the Lapwig runneth away with the ſhell on her head, they carry it with zeale, deuotion, and auſteritie of penance. *Bellarmine*, *Thomas Aquinas*, and others, proue the Popiſh *Monarchy* by the *Gentiles* gouernment: the ſeauen Sacraments by Philoſophicall arguments, and that one body may be in many places at once by *ſophiſticate* principles. Is not the worſhip of Saints and Images a meere tricke of the

Decretis diſt. 21.

Beda lib. 1. cap. 30.

the Gentiles, and are not all the deuiſes of adoration ſprung from helliſh idolatrie? The temple of *Romulus* and *Rhemus* is now the Church of Saint *Coſmas* and *Damianus*, the temple of *Faunus* is conuerted into the Church of S. *Stephen*, The temple of *Iuno Cupra* into the Chappel of our *Lady* of *Loretto*, where the altar ſtood dedicated to *Apollo*, is now one erected to Saint *Iohn*, & the Image of Braſſe of *Iupiter* is now Saint *Peters*, as their antiquaries iuſtifie. There was one ſupreme God among the Gentiles, and many inferiors vnder him, ſo the *Papiſts* acknowledge one God in tearmes, but haue an hundred inferiors for euery action and diſeaſe: the burning of incenſe commeth from the Gentiles, and they aſſite *Virgils* teſtimony with other prees, the waſhing of hands, their skippings and ternings, their ſacrifices with fire and water, their tunickes, *Albes*, and other pompous ceremonies, their Purgatory and beliefe of good and bad *Genius*, their worſhip, of trees, ſtones, and fountaines with infinite other abſurdities & abominations, are all the deuiſes of Gentils, and cuſtomes of *Pagans* which if it be ſo, Anſwere a Gods name, you that muſt anſwer before the iudgement throne of the Lambe, how comes this about, if the *Papacy* ſhall not come to ruine, and *Rome* it ſelfe at laſt be deſtroyed, after *Antichriſt* is diſcouered, and the man of ſinne conſumed with the breath of Gods noſtrills?

I muſt beginne with a ſmile. For you cannot chooſe, but laugh when you heare of the Colliers faith to beleeue, as the Church beleeues, though it was not knowne, what that beliefe was, the obſcuring of the Scriptures, the inhibition of their reading, their praying in an vnknowne tongue, their not ſuffering men to diſpute, their preaching of ſtories and tales without one word of edifing, their ſuppreſſing of religious bookes, and infinit other palpable enormities, what are they any other, but inſtrumentes of *Sathan* to keepe vs in ſecuritie, or *Syrens* hands to rocke the Cradle of our frailtie, till wee fall a ſleepe yea ſnort againe in the *Cimerian* caue of darkenes, ignorance, and ſuperſtition? Popery keepeth Chriſtians in ignorance.

superstition. Oh harken for Gods sake what Historiographers write of ignorance, dulnes, and stupidity in spirituall affaires. *Alphonsus a Castro lib. 1. de hæresi,* sayth that diuers *Popes* were vtterly vnlearned. *Lazziardus* speaking of *Gregory. 6.* reciteth, that he caused another to be consecrated with him for saying Masse, because hee himselfe scarce knew a letter, but this matters not, for *Ielsum* approues, that the *Pope* cannot be deposed for want of learning. *Pope Zachary* condemned *Virgilius* a Bishop of *Germany* as an heretike for saying, there were *Antipodes*. *Paul* the second was so vnlearned, that he determined them to bee Heretikes, that named the word *Academy*. *Iohn Pecham* in the *Prouinciall* constitution supposeth it sufficient for Priests either by themselues or substitutes, once a yeere, to tractate, or at the most euery quarter, of the ten Commandements, of the law, the twelue Articles, the two commandements of the Gospell, the seuen workes of mercy, the seuen deadly sins, the seuen vertues, and the seuen sacraments without curiositie, or putting it home to edifying & vses of the conscience. *Durandus* teacheth, that the two points of a Bishops Miter signifies the old and new Testament, but *Lewis marcilius* an *Augustine* Frier said that the stropps of the Miter, which the Bishop hangs at his backe did foreshew, that they neither vnderstood old nor new Testament. *Aluarus Pelagius* complaines, that the Bishops of *Spaine* committed thousands of soules to yong nouices, that were fitter to play with Apples and Peares; shall I name the Sermons of the Frier *Menot*, *Maillard*, *Bromyard*, and their fellowes, they were so full of ridiculous fables that the people went to Church to sport themselues in the hearing. The *Germans* of late complained to *Adrian 6.* that Bishops aduanced vnlearned ideots, vnfit, vilde, and ridiculous. It is well known, that many Priests and Friers could not say Masse, nor distinguish of dayes, but by the great letters; and all your Schoolemen and Inquisitors generally fill their studies with bookes of *Rhetorike*, stories, legends *Decretalls*,

Anthor *Plasius.*

talli, Caxons, Cinell law and such trash. For is not stubble trash compared to the corne? but neither Bible nor expositors of Scriptures, scarce a father or diuine author shall bee found amongst them, for in truth how euer now a daies they swell with the tumor and accent of great Schollership and learning, they are still for the most part illiterate, and ignorant, and that reputation they haue, proceedeth either from their auditors and disciples want of knowledge, or their Glosses, and tedious *Cataloging* of vncertaine authors, who handle curious questions, and at the best school-diuinitie.

Nouation cannot stand without Christian pollicie, nor pollicie bee maintained without obseruation and performance of othes, promises, compacts, leagues and treaties of trade and commerce: yet you shall see, what either the scorne of *Papist*, negligence, presumption, equiuocation, or one tricke or other hath done. Popery repugnant to the lawes of nations.

Formosus being deposed for-swore his Bishopricke, yet regarded not his oath, but resumed the same. In the life of *Henry* 4. Emperour, *Gregory* 7. was inuested *Pope* contrarie to his oath. *Paschall* the second, solemnly swore to the Emperour being his prisoner, but at least subiect to his danger, that hee would keepe and religiously obserue the Articles set downe betweene them, but hee proued so false & repugnant that after he had escaped, he rebelled and excommunicated the Emperour. *Charles* the French King chargeth *Gregory* 12. and *Benedicke* 13. of violation of their faith, and *Onophrius* alleadgeth against *Alexander* 6. that hee was a delinquent in more then *punicke* perfidiousnes; *Guicciardine* speaking of *Clement* 7. sayth plainely *ita di poca fede. Iulius*, 2. *Leo* 10. and diuers others endeuored to proue, that the *Pope* was not bound by any oath, but he might both infring the same and incite others to dishonorable practises. *Henry* the 4. as *Helmoldus* complaineth accuseth the *Pope* for the rebellion of his subiects, and this by his instigation the tumults of *Germany* were raised, and the people set all in combustion vpon the *Popes* warrant *Theodorick.*

and pardon, In the Counsell of *Constance* the *Pope* and his complices perswaded the Emperour to violate the safe conduct of *Iohn Husse*, whereupon that damnable position of *fides non est conservanda cum hereticis*, was ratified, and concluded; which if it bee so, what trust can bee secured of any contract or treatie, but still vpon aduantage the aduersary will breake out, and imitate the *Panther* who sheweth not her tallents, till the beasts be within her reach? Did they not of late dayes perswade the Emperour *Charles* 5. to breake with *Luther*. *Paul* the 3. in a Bull against *Henry* 8. denounced them accursed, that would not infringe all oathes and allegeance either couenanted with the King, or his subiects. *Eugenius* 4. was the cause or motiue that *Ladislaus* of *Poland* intringed his oth with the *Turke*. *Innocentius* the 3. blew vp that winde of rebellion against King *Iohn*. And *Pius* the first cursed heauen and earth, that he could thriue no better against Queene *Elizabeth*.

Gregory 7. contrary to all the lawes of honor and nations imprisoned the Emperors Embassadors, and another killed the Emperor *Fredericks* Embassadors, who brought good newes of the successe in *Palestina*. I will not name the Marquis of *Montigni* and Earle of *Bergues* sent into *Spaine*, who were put to death by the Inquisitors. *Paschall* 2. and his adherents armed the sonne against the father. *Gregory* 9. performed the like by *Henry* the sonne against *Frederick* 2. witnes *Auentinus*. *Innocentius* 3. confounded whole kinreds with intestine warre. *Marius Belga* affirmeth that *Gregory* 4 was the radical cause of *Ludouicus Pius* warres, when his children rebelled. But what say you to *Alphonsus Dias*, that came post from *Rome* to haue his owne brother murthered for embracing the true religion.

Hesmolaus father.

If I should goe forward in the discouery of all the errors, Heresies, and absurdities in *Popish* religion, I should loose my selfe in a labyrinth, wander in a wildernes, and though I were a good swimmer, yet proue like a man entangled in weedes ready to sincke without some

charitable

charitable supportation: therefore I will cast vp no more earth vpon this banke, but referre you to other mens groundes, where you shall haue minds of all manner of mettalls, and so you may repaire to those furnaces, that trie gold from drosse, and shew you the puritie of Scripture from the durt and filth of Poperie; onely one word concerning the authoritie and prerogatiue of Kings which the *Popes* haue endeuored to impaire and by all meanes to disanull.

Innocentius the 3. compareth the Pope to the *Sunne* and the Emperour to the *Moone*, *Cap. de maior. & obed: Clament* the 5. in the *Chap. Romani princip.* auoucheth, that the Emperours haue submitted their heades to the Bishop, and how they ought to take an oath of fealtie and obedience to the Pope. In the *Chap. Pastoralis*, the Pope determineth that by right of the papacy hee hath superioritie ouer the *Empire*, and that in the *Vacancy* hee himselfe is Emperour. *Boniface* the 8. writing to the French King gaue him to vnderstand, that hee was the Popes subiect, *Scire & Volumus &c.* and therefore hee had two swordes to inuest and depose Kings, as well as the Keies to open and locke the dores of heauen. *Iosephus Vstanus, lib. de osculat. pedum Pontif.* inferreth, that the Pope may depose the Emperour. In the Bull of *Pius* the 5. against Queene *Elizabeth*, the Pope dares presumptuously affirme, that hee is made a Prince and set ouer all nations and kingdomes to dissipate and spoile, to plant and to build &c. yea in the *Iesuits* new doctrine *Bellarmine* saith, that the Pope hath power to change kingdomes, and to take from one to retribute to another. *Chincard* a *Iesuite* was hangd in *Paris* for writing diuers seditious positions concerning the Popes authority in disposing of the Crowne of *France* and transplanting it from the family of *Burbon*. *William Rainold* an *English* man vnder the name of *Rosse* doth in expresse tearmes defend the league against the *French* King: and affirmeth, that the right of all kingdomes is layed vpon the Popes foundation, whereupon as in some sort you haue heard before, *Gre-*

Popery preiudiceth the authoritie of Princes.

Lib. 5. cap 6. de pontif Rom.

1594.

gory the 7. raised the wars of *Germanie* against *Henry* Emperour. *Paschall* 2. raised the son to rebell against the father, whereby hee was taken prisoner and so reigned, but yet the Pope prosecuted the sonne with as great hatred, as the father. *Innocentius* 2. went by force of armes to conquer *Roger* of *Sicily*, and had surely done it, if the sonne had not succored and assisted his father. *Adrian* 4. and *Alexander* 3. did so preuaile against *Frederick* 1. that hee held the stirrop to the one, & was trod vpon by the other. *Celestin* the 3. cast the crowne from the head of *Henry* the 6. with his foote. *Innocent* the 3. brought the Emperour *Philip* and *Otho* to destruction. *Gregory* the 9. and *Innocent* the 4. furiously assaulted *Frederike* 2. with such soldiers, as had made a vow to fight against the *Saracens*. *John* 22. *Benet.* 12. and *Clement*, 6. with implacable hatred prosecuted *Lewis* of *Bauaria*, for no other reason, but because hee tooke vpon him the Imperiall diadem without the Popes consent. thus was *Harold* ouercome by the conqueror through the Popes curses, and King *John* beside his other troubles lost all *Normandy*. How did *Boniface* 8. infest both *Italy* and *Spaine*, attempting to subiugate *Philip* of *France*, & the house of *Colonia* and *Italy*? I will come no further, for euery man knowes our moderne stories, & that the Maiesty of *England* hath written a discourse against this *Pontificeous* vsurpation; is it not high time then to bring this man to the bar of Gods iudgement seate, & indite him of high treason against the glory & transcendent power of heauen, and for this intollerable pride against the Princes of the earth, who are the chiefe and absolute substitutes of God in their Kingdomes, and must answer in their stewardship for vnfashionable mixtures, & vniustifiable diuiding their greatnes, with one, that hath nothing to doe with worldly encombrances, or distributing inheritances, but rather should be an humbled minister of God, & a seruant indeed to dispence holy things to the people? therfore I wonder how the *Papists* in *England* seeing, hearing, and knowing this *Antichristian opposition* to Gods truth and the gouernment of all

Common-

Common welchs can haue their hearts more hardned then ſtone (for the ſtones rent aſunder at the Paſſion of Chriſt, when the Iewes laughed their ſaluation to ſcorne) and their eares ſtopped worſe then the adders with her taile, & will not hearken to this Inditement, nor allow of theſe vnanſwerable proofes, & vndeniable inferences. Anſwer a Gods name, yee that muſt anſwer before the iudgement throne of the Lambe, how comes this blockiſhnes and ſtupiditie, how, comes all this about, if the *Papacy* ſhall not come to ruine, and *Rome* it ſelfe be deſtroyed after *Antichriſt* is diſcouered, and the man of ſin reuealed, whom God will conſume with the breath of his noſtrels? and thus much for my ſecond Inditement.

The third Inditement of Antichriſt for abuſing the people with lying miracles.

I am glad I haue done with theſe tedious relations, and wonderfull proofes againſt the vſurpation of *Antichriſt*, becauſe I would make you glad too, and exhilerate your ſad hearts with a modeſt mirth, which muſt needes be rayſed from theſe deuiſes of men, and lying miracles. But be not too forward, nor preiudicate againſt me in caſting away the booke, as vnderualewing the ſame, as though you ſhall be acquainted with no other things then is in the *Legenda aurea*, or *Doctor Sheldons* diſcouery of Popiſh miracles, or common Relations whereby you may ſay I know the ſtories already, for I hope I ſhall not name one of them, yet excite laughter by relating ſuch particulars, as ſhall enforce your meditation, how the Deuill had no greater cunning, nor preuaileable arte then to ſupport the *Romiſh* religion by ſuch palpable, groſſe, filthy, and idle inuentions; or man no better iudgment or if you will infuſed grace, then to be ſeduced with abſurditie, and impoſſibilitie, for what is there in this doctrine of Papiſtry more then in the poeticall fiction of the Gods, the tales of *Homer*, *Herodotus*, *Ouid*, *Boccace* and the reſt, the cunning of crafty women, and falſe

Priests and Prophets, who made an Art of morning diuination, prophesying, & calculating natiuities, the deceites of lying tongues, the presumption and bragging of inchanters, and the ceremonies of *Augurers*, *Pithonists*, and *Arts* masters in incantations; against whom the Poets themselues had many inuectiues, and condemned the Priests of that time, as we doe the Friers of this age: for which purpose I haue cited some few extracts of sufficient authors.

Euripides Ion. *Hei mihi Versipelles vt homines semper odi:*
qui componentes iniusta deinde fraudes adornant.

In another place.

Eurip. Hippolitus Coronatus. *Lingua enim nulla fides, quæ externa quidem*
consilia hominum corrigere nouit.
A se ipsa vero plurima possidet mala.

In another place.

Eurip. medea. *Lingua enim affectans ea, qua iniusta, scit*
probe obtegere. Nudet fraude agere.

In another place the wicked woman takes vpon her to say.

Metamorp. *Flectere si nequeam superos, Acheronta mouebo.*

In another place.

Lucan. lib. 1. Phars. *Palluit attonitus sacris feralibus Arruns,*
atq; iram superum raptis quæsiit in extis,
terruit ipse color Vatem &c.

And in another place.

Lucan lib. 5. Phars. *---- perstat rabies, nec cuncta locuta est,*
quem non emisit superest deus, illa feroces
torquet adhuc oculos, totoq; Vagantia Cælo
Lumina nunc Vultu pauido. Nunc torua minaci
stat nunquam facies, rubor igneus inficit ora
liuentesq; genas, nec qui solet esse timenti
terribilis, sed pallor inest, nec fessa quiescunt
Corda, sed vt tumidus Boreæ post flamina pontus
ranca gemit, sic nulla leuant suspiria vatem.

And in many other places the selfe same things are obiected against impostiuring men in what art soeuer, as now the true Christian imputes to coosening Monkes & Friers; let

let the carnall Gospeller and lukewarme professor come out with *pia fraudes* neuer so much.

But to the purpose in hand.

They begin with *Nero*, whose bodie they will haue the Deuills to keepe after he had kild himselfe, whereby great harme, besides nocturnall terrours was done to the people; till by a Miracle of our *Lord*, the body was taken away, found farre of, and at last buried, whereby the firmament was quieted, and the fiendes departed. *Nero.*

They follow with a tale concerning *Vespasian*: they will haue Waspes to breede in his nose, but as soone as he beleeued the history of Christ, or at least made them beleeue his conuersion, he was cured, and the nest fell away like a core, or if you will a combe full of holes. *Vespasian.*

Traian was a great enemy to *Christians*, as by his persecutions appeared: yet Saint *Gregory* acquainted with many excellent things in his gouernment, prayed to our Lord to keepe his soule out of *Hell*; but receiuing no absolute answere, more then a tempest, he left it disputable amongst the Doctors, whether he be saued, or no, as it is of *Sampson*, *Salomon*, *Origen*, and others, of whom the Church of *Rome* disputeth *Pro & Con*, and as their passion leades them, vnder-takes to deliuer out of *Hell* it selfe. *Traian.*

They tell a strange tale of *Fabianus*, Bishop of *Rome*, and a martyr, who was chosen by the descending of a white doue vpon him, and saying, thou shalt be Pope: wherein there is some probabilitie: For in the life of *Mahomet*, it is recorded, that he made the people beleeue, that the holy Ghost vsed to appeare to him visibly, and acquaint him with the secrets of heauen, to countenance which imposture, he had taught a doue indeede to come and take pease out of his eare, which he many times performed in the sight of the people. *Fabianus.*

They confesse, that *Marcelinus* was Pope: yet he offred incense to *Idols* for feare of death: but at last he repented, and was a martyr: notwithstanding, for his offence his body lay three dayes vnburied, till by a vision of S. *Peter* and *Mar-* *Marcelinus.*

Marcelinus, it was allowed for ſufficient penance, ſo at laſt it had the ceremonies of a martyr.

Seauen ſleepers. About the time that the *Saxons* entred into *England*, they haue a miracle of the ſeauen ſleepers, who were two hundred yeares in a caue, and then came abroad with ſtrange diſcoueries; the Storie is much enlarged by them with their ſeuerall names, and we haue the play: and why may not this be true, conſidering *Epimenides* going to ſeeke his Fathers ſheepe, tooke vp his reſting place through the heat of the day in a caue, and there ſlept fiftie yeares without alteration of his bodie, either in conſtitution, or complexion.

Leo Tuſcus. *Leo Tuſcus* was a Confeſſor, Martyr, and Pope, in which time he was tempted by a woman, who would needs kiſſe him, but the holy man by no meanes conſented to ſuch immodeſtie: yet with much ſtrugling ſhee kiſſed his hand, whether he would or no, whereupon he commanded it to be cut off, becauſe no corrupt fleſh ſhould remaine about him; which when the people perceiued, they earneſtly interceſſed our *Lady* for him, and ſhee moſt mercifully reſtored it againe, as if a broken peece were to be cemented, and then he ſayd Maſſe as before, and acknowledged our *Lady* his Sauiour.

Stonendy and Merlin. What you call the *Stonendy* on *Saliſbury*-plaine (being indeed the monument of *Aurelius Ambroſe*, from whom the towne of *Amſbury* tooke originall, and denomination) they will haue a deuiſe of *Merlins*, who brought them by miracle out of *Ireland*, from the hill *Kian*, called Giants *Karrol*, and ſo placed with wonderment, as you ſee them. This *Merlin* liued in the time of *Vter Pendragon*, and was as wonderfull in his actions, as his birth: he was they ſay the ſonne of a *Succubus*, and *Incubus*, and performed ſtrange things for the King: eſpecially in imitation of the ſtory of *Iupiter* and *Mercury*, who in the likeneſſe of *Amphitrio* lay with *Alcumena*, and ſo begat *Hercules*: he tranſhapt *Vter* the King into the Earles figure of *Cornwall*, and *Vlfrie* the chamberlaine into *Iordane* his man, whereby he came into the caſtle of *Tintagill*, and accompanied the faire *Igrena*, and ſo the valiant *Arthur* was borne.

When

When S. *Augustine* preached at *Rochester*, the *Saxons* and *Paynims* derided him, and cast ray tailes vpon him, with the garbish of noysome fish: whereupon he prayed to God, that the children of *Kent* might be borne with tailes: and so to the terrour of the Inhabitants, and yet conuersion of many, it came to passe, as they foolishly beleeue. S. *Austine.*

When *Oswald* King of *Northumberland* was slaine by the *Saxons*, they cut off his head, which they buried in the Abbey of *Berdney*, whereupon he was consecrated a martyr, and our *Lord* for the confirmation of his sanctitie, caused many miracles to be done, both by him, and for him: which wrought so effectually in the hearts of the people, that they were soone conuerted to Christ; and beleeued in the holy Church. *Oswald.*

Because *Pasculus* the Deacon *Cardinall* held against *Symmachus*, with the faction of *Laurentius* to his death, therefore he was put to the paines of Purgatory, and to keepe the bathes. This story is from *Gregory* in *Dialogis*, who addeth, that it was visibly manifested to the people, who were thereby detayned in awe and obedience, and euer after feared to offend the censure of the Church. *Pasculus.*

You shall reade, that *Iohn* the second Pope of *Rome*, had a great contention with *Iustinian* the *Emperour*, about the two natures of *Christ*, insomuch that the *Emperour* would needes enforce him to be of his opinion: but the valiant Bishop, moued with zeale and pietie answered thus; I thought I had come to *Iustinian* a *Christian Emperour*, but sure I haue found *Diocletian* a persecuting tyrant: at which wordes the *Emperour* fell downe on his knees, as *Saul* from his horse in his iourney to *Damascus*, acknowledging the power of the *Church*, and confessing, it was a miracle, for he had seene a strange vision. Pope *Iohn* 2.

Because *Maurit us* the Emperour in the latter end of his raigne contested with Saint *Gregory*, and would not acknowledge his holinesse for superiour; there appeared a man of *Rome* vnto him, clothed in a religious habit, yet *Mauritius.*

holding

holding a naked ſword in his hand, and thus menaced him; *Thou ſhalt be deſtroyed*: whereupon *Phocas* taking aduantage of this *Viſion*, or if you had rather of a great conſpiracie and coniuration againſt him, opportunely made himſelfe head of the *Faction*, and ſo bereft him both of life and *Empire*.

Samianus. After *Gregory* the great, ſucceeded *Samianus*, who preſumptuouſly traduced the ſaid *Gregory* for pride, and vainglory, eſpecially that his almes and liberalitie tended to oſtentation. Wherevpon followed ſome diſtemperature, and oppreſſion of his beſt faculties, with a continuall ſuppoſition, that *Gregory* did ſtill haunt him, and rebuke him: which ended not without a *Viſion*, in which he ſmote him on the head. This proued ominous, for vpon the conceit he preſently ſickned, and dyed; and ſo the *Church* made a ſtory of it, that it was long of the blow, which *Gregory* gaue him.

Heraclius. You ſhall reade, that the Emperour and other Princes of *Europe* proſpered in the recouery of *Ieruſalem*, and ſo returned the holy Croſſe thither againe, which when *Heraclius* of *Conſtantinople* vnderſtood, he would needes make a iourney to *Ieruſalem*, which muſt bee performed with great pride, pompe, and oſtentation. But ſee the miracle; When he came to *Ieruſalem*, and thought to make his entrance into the Cittie with glorious magnificence, the gates ſhut themſelues againſt him of their owne accord, and the more violent he was to enter, the more ſtronger and cloſer they kept themſelues: till he bethought himſelfe of a contrary courſe, which was humiliation, and acknowledging of mercy, then did they open againe of themſelues, and he was louingly receiued of the Biſhops.

Healing of Lepers. *Deodans* and *Agatho* were *Popes*, who healed Lepers with kiſſing them; and performed many Cures without Salue, or Medicine: For ſo you reade, that the *Apoſtles* did the like by impoſition of handes, &c.

In

In the daies of *Martine* the first *Pope* of *Rome* you shall read, that his enemies conspired his death, for which purpose they sent one *Spartarius* of *Olympus* to kill him, which in the time of his saying of Masse, and sacring the Host was reuealed: but see the miracle! As he approached neere him, he was strucke blind, whereby the *Pope* auoided the danger, and the Church increased in reputation. *Martine* 1.

The reuerend *Beda* became blind for age, and was therfore mocked and scoffed of the people, as the children called *Elias* bald pate: in which time of his contempt, and despight, they brought him to preach to a company of stones: he supposing they had beene men, went forward in his exhortation, and when he had finished, the stones spake vnto him, thanked him, and said, *Amen venerabilis Beda.* *Beda.*

Carolus Martellus to supply his wants in the warres, *Carolus Martellus.* bereaued many *Churches* of their Treasure, Chalices, and so impouerished the Clergy, by reason of which intrusion and exaction, when hee died, he was visibly carried into *Hell*, as they faine: to proue the truth whereof, *Eucharius* Bishop of *Aurelian*, as he was at his praiers saw him body and soule tormented in a locall place, which because many doubted of, and that an Angell could not reuele such a vision, the *Abbot* of S. *Denis* would needs run to his Sepulcher, and opening the cheft found a huge Dragon in it, which leaped in his face, and made him a little afraid.

They also write of *Leo* the fourth, a *Pope* of *Rome*, *Leo* 4. a Pope. who going in Procession to Saint *Peters* Church, was surprised by his enemies, and in reuenge they cut out both tongue and eies: yet was our *Lady* so gracious vnto him, that though he wanted the instruments, he had the faculties of seeing and speaking.

The enmity was so great betweene *Sergius* and *Formosus* *Popes* of *Rome*, that *Sergius* cut off his head, and threw the body into *Tiber*, which was yet taken vp by certaine Fisher-men, and brought solemnly to Christian buriall. *Sergius & Formosus.*

riall. But see the wonder! no sooner came it into the Church, but all the Images of the Saints bowed downe, and made it reuerence.

Benedict. 9. It is a position in *Papistry*, neither to discouer any thing which may tend to the diminution of the *Pontifician* glory, nor to reueale any thing confessed, nor practise what may proue *schismaticall* against the *Popes* holinesse, nor in a word, neglect the superstitious care of their Church ceremonies: yet here they themselues tell a story of *Benedictus* the ninth, that hee was damned for his vitious life, and visibly seene tormented in *Hell*: yea such was the efficacy of the curse against him, that after death he appeared to the terrour of many in a most horrible shape and figure, his head and taile like an Asse, and his body like a Lions.

Ed. confess. All men agree to the history of *Edward* surnamed the *Confessor*, that he was a religious *Prince*, and replenished with those excellent gifts of wisedome, and piety: but few men can iustifie that this was obserued in his life. As hee kneeled at Masse in the very instant of the elevation of *Christs* body, he saw *Swaine* King of *Denmarke* drowned in the sea with all his army, at which hee so smiled, that at last it trended to a laughter; whereat the company wondred, and with bold demand, what the matter meane: whereupon he discouered the secret, & called certaine *Earles* to participate of the vision, amongst whom the *Earle* of *Glocester* saw the Bread turne apparantly into the likenesse of a young child. But to adde more truth to this miracle, the hangings in the Quire at *Westminster* consist of this story, and there you may see the conceit of the businesse. O the superstition of those times, and palpable grossenesse of the Clergies collusion! This King gaue also his Signet for the loue of *St. Iohn* to a poore man, but see the wonderfull care and respect of the *Apostle*, that sent it him backe againe in the belly of a fish, for when a goodly fish was presented to the King, as the Cooke dressed the same, the Kings Seale was found in the entrailes: others tell the story in this manner, that Saint *Iohn* tooke it so kindly be-

ing

ing now at *Ierusalem*, that he returned it backe againe by two pilgrimes, whom he posted into *England* in one night for the same purpose, so the ring was deliuered, and Saint *Iohns* commendation presented to the king.

Gregory the seuenth was *Cardinall*, and *Legat* in *France* before he was *Pope*, where he so religiously proceeded against *Simoniacks*, that he called diuers to account (as we say) *in foro publico*, amongst whom a certaine *Bishop* by bribing and corrupting his accusers thought to escape: but *Gregory* knowing by reuelation the deceit, preuented it in this manner, he commanded him to say *Gloria patri*, if he had not abused the holy Ghost, which by no meanes he could doe, whereupon he was adiudged guiltie, and depriued of his Bishoprick. But see the mischiefe: afterwards he could say it well enough, and made them all wonder at the alteration. *Gregory* 7.

I beleeue though you haue read many *Chronicles*, you yet haue not read of this storie concerning the death of *William Rufus*, that a little before he was shot by Sir *Walter Tirrell*, he dreamed, he was let bloud, & in so great a quantitie, that a streame of it leapt vp on high toward heauen, more than a hundred fathom, and the day was presently darkened as the night. Againe, a Monke of his house dreamed, that king *William* went into a Church with a great company of people, and amongst them all he tooke the Image of the Crucifix, and most shamefully rent it with his teeth, but the Crucifix meekly suffred all, till like a mad man he pulled the armes off, threw it vnder feet, and trampled vpon it in despight, had not a great fire come out of the Crucifix mouth, which preuented the king from committing further outrage, and awaked the Monke. This dreame was with much adoe declared to the king, and his owne dreame with more adoe disputed vpon, and both the dreames mette a matter of fearefull prediction, so that the conclusion extended to caution and premonition to his Maiestie, that there was sure some misfortune imminent ouer him. *William Rufus King.*

Thomas Becket. *Thomas Becket* was one of the *Popes* champions, and *Englands* traitors, of whose lies and miracles I am ashamed to write: for they will haue him turne a Capon into a Carpe, as he was at dinner in *Rome* on Saint *Markes* day, and when he was martyred, to heale the sicke, wounded, and lunaticke, with the touch of his tombe and relickes: my author recounts two and twentie miracles done for his sake.

Saint Bernard. When Saint *Bernard* was canonized a Saint, and consecrated in his shrine or chappell, his *Abbot* forbad him to doe any more miracles, because there came such a concourse of people, that he was not able to entertaine them nor willing to be so continually imployed: the like or much

Momford. more is fathered vpon *Simon de Momford Earle of Leicester*, a notorious rebell against *Henrie* the third, but because he went vnder the *vmbrela* of a good *Commonwealths man*, and maintainer of the liberties of the Church, they inuented many a lie for him, that he might preserue his reputation after death, &c.

When *Robert Bruise* rebelled against *Edward* the first, he was proclaimed a traitor, and after taken and beheaded, yet did they hang vp his body in chaines: but there came so many deuils by night to torment it with hookes, that they were faine to watch it, guard it, and make fires about the place.

Sir Simond Virzell. I cannot but enlage the storie of *Thomas* the good Erle of *Lancaster*, one of the greatest subiects of the world, whom *Edward* the second most vnkindly put to death, and wherein they went along with his worthines, allow them the praises of their good report, but when they come to deuices and superstitious conceits, I leaue them to their owne fallacies, and cannot choose but laugh at their fictions: for they not onely repute him a Martyr, but diuulge that many a miracle was shewne by him, or done for him. As a

The Earle of Lancaster. Priest restored to his sight, who had beene long blinde, by wiping his eies with the Altar cloth: A child drowned and found dead the third day in a well, was brought to his tombe, and not onely recouered by touching the defunct,

but

but receiued life, which continued many yeeres. Diuers mad men and distracted women by leaning their heads only vpon his tombe, were restored to a temperature in their senses. A rich man of *Gascoigne* halfe dead and rotten on the one side, so that you might see his liuer, was blessed by his Tombe with vnusuall recouery: and many such like miracles were performed by him, whereupon the *Speakers* both prohibited the concourse of people, and accesse to his *Chappell*.

I could name the rest, but these as the rest are the durty waters from a corrupt and puddled channell, and must both discouer the impiety of such a profession, and wickednesse of such *Priests* that will hang gew gawes and grosse deuices about the necke of religion, to make her seeme more gawdy, and a very puppet in the world: yet such was the pleasure of diuine *Iustice* to permit the Deuill to put on a cloake of sanctity to deceiue whole multitudes who were subiect to vanity: such the coherence of *Scripture*, that *Papistry* should haue her *Progresse*, as you haue heard: and such was the deceit of men, that they were detained in ignorance, because they delighted in ceremonies rather than substance, in painted deuices and outward ornaments, rather than inward or spirituall worshipping of God, in fooleries to please the naturall man, rather than senseleſse kneeling in vaine to the aire (as they would excuse it) when men see no pourtraiture nor resemblance, and yet the Scripture saith, that *Moses* saw no image. Thus was sinne not onely multiplied in the world, but men for the hardnesse of their hearts detained in blindnesse of superstition: thus these miseries fell vpon them for denying and abusing that purity of *Christianity*, which the *Apostles* established in the Primitiue Church, and thus God would be glorified in reseruing still a Church to himselfe, and opening the eies of humbled soules, to see the paths of their saluation according to the praier of *Christ*, Father I thanke thee that thou hast reuealed thy will to babes and silly men, when the mighty, rich, and full were

sent empty away, and the proud boasters of learning and knowledge excluded. But if you would bee acquainted with a wonder indeed, and see a miracle, obserue how this small graine of mustard seed, this handfull of Gods people, these despised creatures, this poore Church, this derided profession did in the end proue a flourishing tree, an Vniuersall Congregation, a magnified people, a mighty Monarchy, a glorified company, so that (as you haue heard) the Kings of the earth haue laid downe their crownes before simple Preachers, who haue but come with the eccho of *Christs* voice: the Angells in heauen therefore sing *Halelujahs*, and the God of all hath a stone ready in his hand to strike *Babel* to confusion. Answer then a Gods name, you that must answer before the iudgment Throne of the Lambe: how comes this about, if the *Papacy* shall not come to ruine, and *Rome* it selfe be destroied, after *Antichrist* is discouered, and thus arraigned and indited, and the man of sinne reuealed by these lying miracles, whom God will consume with the breath of his nostrils.

But before I doe *in arenam descendere*, and play my *Masters* prise indeed, that is, strike all dead with the vengeance of Gods iudgement against those that will not re-
Isaiah 55. turne to the pure waters of life, and hearken to the *Prophet*, who bids them come and buy without money; I haue a little more to say, and some remainder of the former account to make vp.

1457 They talke of a great battell against the *Turke*, who were ouercome by miracle: for after some exorcisme of holy men, the *Turkes* fled crying, that a great army of Knights followed them, who seemed souldiers, but were indeed Angells. And why might not this bee done, as
2 *Kings.* well as *Elisha* to shew his seruant a multitude of chariots, and horses, so that there was more with them, than against them.

Anglesey. They will haue a stone in *Anglesey* of that property, that how farre soeuer a man enters it in the day, it will re-

turne

turne of it selfe at night into the *Iland*: for triall whereof, *Hugh* of *Shrewsbury* in the time of *Henry* the first, bound it to another huge stone with iron chaines, and threw them into a deepe water, but in the morning the stone was found in *Anglesey* againe: afterward a Churle fastened it to his owne leg, but his thigh rotted, and the stone went away.

In the time of *Theodosius* the Emperor, *Vngus* king of *Picts* in *Scotland*, infested a great part of *Brittaine*, till at last they were beset with a formidable armie, and thought verily to be destroyed: but Saint *Andrew* taking pitie vpon him, comforted him, and assured the victorie, if he would giue the third part of the land to the Church, which he solemnly ratified: so a crosse was aduanced in honour of Saint *Andrew*, and the armie marching forward with the Standard, the *Britons* were amazed at such an vnlooked for returne and recouerie of their enemies, and the *Picts* most fortunatly preuailed. *The Picts and Saint Andrew.*

I will not tell you, though my author doth, that *Ireland* had as many venomous creatures, and noysome snakes, as other countries, vntill *sanctus Patricius* chased them away with his staffe: nor of their witches, which were turned into Hares, because they be common tales with fonish, ignorant, and superstitious people, both in *England*, *Thessaly*, *Norway*, and other countries: yea of mine owne knowledge in the *Ilands* of the Arches, the tale of *Lucius Apuleius*, or the golden Asse, is beleeued, and repuced a truth. But this I will be bold to say, that the life of Saint *Patrike* is wel written in a good Latine phrase, and dedicated to that euer memorable Earle and worthy patterne of hospitalitie and honorable behauiour, the Earle of *Clanricard*: wherein are such strange things, and of that varietie, that neither *Moses* nor *Christ* came neere him for actiue imployment, if without pietie we may beleeue that storie. As for S. *Patriks Purgatorie*, or the great lake of *Vlster*, as incredible things are reported of them, as of Saint *Patrike* himselfe. The storie is thus enlarged: A woman *Saint Patrike and Ireland.*

drawing

drawing or taking water out of a wel, and hearing her child crie, run to it for haste, and forgat to couer the same, which in the meane while swelled ouer so immeasurably, that it drowned all the countrey, but the maine reason was, because the people were *Sodomites*, and God thus sent his vengeance vpon them.

Scroope Archbishop of Yorke.

In the sixth yeere of the reigne of *Henrie* the fourth, *Scroope* Archbishop of *Yorke* was executed for treason. He desired the hangman to giue him fiue strokes in remembrance of Christs 5. wounds, which he performed accordingly: whereupon at the same instant, the king sitting at dinner had fiue strokes on the necke by a person inuisible, after which he proued a leper, for recouery whereof he determined a iourney to *Ierusalem*, but was preuented by sicknes, though his treasure & furniture of his houses were shipped, and so he died in the Abbey of *Westminster* in a chamber called *Ierusalem*: many strange miracles were performed for this Bishop.

Anno 36. of *Henrie* the eight, a Priest did pronounce at *Pauls* Crosse, and there confessed in publike, that he himselfe saying Masse pricked his finger and be-bloudied the *Corporas* with the Altar clothes, purposing to make the people beleeue, that the host had bled miraculously, &c.

A lying Priest.

As it was in the time of *Henrie* the 6. about *Ioan la pucil de dieu* at *Orleans*, who was afterwards burnt for an imposturing whore, by the Duke of *Bedford* at *Roan*: so fell it out with *Elizabeth Barton* a Nun, & holy Maid of *Kent*, whose miraculous lies are rather fearefull than ridiculous: for she not onely deceiued the Bishops, but brought her selfe with ten other to a lamentable *Catastrophe*. Looke *Hall*, *Grafton*, and diuers Chronicles.

Holy mai of Kent.

I am almost wearie with wearying you in the discourse of these fopperies, but should wearie you and torment my selfe altogether to relate the like of other countries, not packed vp (as I told you before) in the *Legenda Aurea*, or *Nauclerus*, or *Costerus*, or other sufficient authours, who haue for the same purpose traduced these wonderfull deceiuers

ceiuers, and papisticall cousening Priests, or if you will, incendiarie *Iesuites*, who still run at randome to seduce simple people, and confound weake and easie beleeuing soules. Therefore I desist from further disturbance, and onely request thus much from a poore afflicted spirit, and euery way vnfortunate man, (as we now in these times profanely abuse that Character) to tender your owne saluation by considering what a strange religion this is, and aboue all other in the world, agreeing and concurring with the reuelation of *Antichrist*, especially in this point of signes, and wonders, and lying miracles, so that if this fall to my share, that am the meanest of a thousand, what can others doe, that haue *Beniamins* portion fiue times doubled: both concerning Scripture, Historie, Fathers, Knowledge, Iudgement, Eloquution, and other faculties. As for such as are yet willing to be deceiued, and hauing heard of that great dutie of perseuerance in holy matters, peruert it to obstinacie and pertinacitie in idolatrous superstition, I say no more, but answer a Gods name you that must answer before the iudgement throne of the Lambe; How comes this about? if the Papacy shall not come to ruine, and *Rome* it selfe be destroyed, seeing *Antichrist* is discouered and thus arraigned and indicted, the man of sinne reuealed by these lying miracles, whom God will consume with the breath of his nostrils. And thus much for his inditement: now to his punishment and vtter extirpation.

Section III.

Or the execution of Antichrist according to the sentence of condemnation.

I Might haue begun this discourse with that which followes, but I hope it comes now in order well enough. Obserue then I pray you the Simile. Politicke states and well gouerned Commonwealths, haue either commonly secret intelligencers, or publicke Ambassadors in forren *Note the Comparison.*

countries to acquaint them with all occurrences, and so let nothing passe, no not triuiall accidents, which may concerne the good of their countrie, without reuealing: so that if letters or certificat of credit come, that there are lurking amongst vs certaine traitors, that intend the ruine of the kingdome, and endanger the life of the Prince, there is presently search in euery corner, and warrants sent out to apprehend them: afterward vpon happy discouery and honest attachment, they are imprisoned and kept secure, till they may be further examined: then vpon due and orderly proceedings they are to be arraigned and indited of high treason, as they are found and proued delinquents *in Crimin laſe Maieſtatis*: Last of all, vpon finding *Billa vera* and iuſtifiable conuiction, the sentence of condemnation goes out, and they are executed accordingly: so hath the holy Ghost dealt with the Church of God concerning the traitors of mens soules, and discouery of *Antichriſt*, the instrument of Satan to bring vs to damnation: he hath first made vs acquainted that there is such a Viper lurking amongst vs.

2. Theſſ. 2. 3. *Let no man deceiue you by any meanes: For that day ſhall not come, except there come a falling away firſt, and that man of ſinne be reuealed, the ſonne of perdition.*

4. *Who oppoſeth and exalteth himſelfe aboue all, that is called God, or that is worſhipped: ſo that he as God ſitteth in the temple of God, ſhewing himſelfe, that he is God.*

5. *Remember ye not that when I was yet with you I told you theſe things?*

1. Epiſt. Iohn 2. 22. *I haue not written vnto you, becauſe you know not the truth: but becauſe you know it, and that no lie is of the truth.*

22. *Who is a liar, but he that denieth, that Ieſus is the Chriſt: he is Antichriſt, that denieth the Father, and the Sonne.*

Chap 4. 3. *And euerie ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God, and that is that ſpirit of Antichriſt, whereof you haue heard, that it ſhould come, and euen now already is it in the world.*

Here you see what a noble intelligencer and friend from heauen

heauen we haue had to acquaint the Church of God, that the betraier of mens ſoules, and traiters to the maieſty of God are euery where lurking amongſt vs, vpon which certificate I, though vnworthy, and the meaneſt of Gods ſeruants, haue aduentured to ſearch and find him out, and vpon the ſearch haue not onely diſcouered, and reuealed him, but arraigned and indicted him, ſo that I hope no man can miſlike or traduce this iuſtifiable proceeding againſt him, which if they dare doe, what will they then ſay to the ſentence of condemnation, which is now to be denounced from God himſelfe, and the *Scriptures*, the *Sibylls*, ancient Fathers, and their women Saints: ſure, ſure, the *Gentiles* will fret and rage, imagining vaine things: and I anſwer with *Paul*, after the way you call hereſie, I ſerue the God of my Fathers: and with *Iob*, though thou kill me (O Lord) I will not forſake thee. But to the purpoſe in hand. *Pſal. 2. Acts.*

Antichriſts puniſhment from Scripture.

IF you ſearch the *Prophets*, you ſhall finde, that hee that drowned the world, burnt *Sodome* to ſinders, and ouerwhelmed *Pharao* with whole mountaines of waters, confounded *Ægypt*, deſtroied *Tirus*, who was as proud and exalted as euer *Rome* in her firſt and ſecond glory, reuenged the cauſe of his Church, ouerthrew the idols of *Babylon*, a meere figure of *Antichriſtian* Prelacy: threatned and diſſipated *Ammon*, *Moab*, *Edom*, the *Philiſtines*, and in a word all the mighty Monarchies vnder the Sun, reſembled to fierce and cruell beaſts, ſtrange images and figures, Eagles, Rams, Goats and ſuch like *Hierogliphicks*. Why then ſhould any queſtion be made of the *Popes* eſtabliſhment, or *Romes* perpetuity? conſidering her ſinnes cry to heauen for vengeance, and her abominations are ſpred like a carper, to the loathing of all honeſt beholders, and *Iſaiah* 19. 23. 34 46 *Ezech.* 25. 2. *Daniel and the reſt of the Prophets.*

godly *Christian Spectators*: but to put all out of doubt, harke what the holy Ghost saith in the Reuelation, and that the *Pope* and city of *Rome* in *Italy*, is personated by the prediction, I referre you to all the ancient Fathers, and moderne Writers, especially *Tremelius*, *Iunius*, *Napier*, and diuers others.

Apoc. 9.20. *And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Deuills, and idols of gold, and siluer, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke.*

verse 21. *Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.*

Apoc. 11.7. *And when they shall haue finished their testimony, the Beast that ascendeth out of the bottomlesse pit shall make warre against them, and shall ouercome them, and kill them.*

Apoc. 12.9. *And the great Dragon was cast out, that old Serpent called the Deuill, and Sathan, &c.*

Apoc. 14.8. *And there followed another Angell saying, Babylon is fallen, is fallen, that great city, because shee made all nations drinke of the wine of the wrath of her fornication.*

Apoc. 14.19. *And the Angell thrust in his sickle into the earth, and gathered the Vine of the earth, and cast it into the great wine presse of the wrath of God, &c.*

Apoc. 17.8. *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder (whose names were not written in the booke of life from the foundation of the world) when they behold the Beast, that was, and is not, and yet is.*

Apoc. 18.2. ☞ *reade the whole Chapter.* *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of Deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hatefull bird.*

verse 15. *The Merchants of these things, which were made rich by her, shall stand afarre off for the feare of her torment, weeping and wailing.*

And

And saying, alas, alas, that great city, that was clothed in fine linnen, and purple, and scarlet, and decked with gold, and pretious stones, and pearles. Apoc. 18. 16.

For in one houre so great riches is come to nought, and euery Ship-master, and all the company in ships, and Sailers, and as many as trade by sea stood afarre off. verse 17.

And cried, when they saw the smoake of her burning, what city is like vnto this great city, &c. verse 18.

Come and gather your selues together vnto the Supper of the great God. Apoc. 19. 17.

That yee may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, &c. verse 18.

Oh read more, read more, read all for Gods sake your selues, and remember, that hee that writ this prediction and Propheſie, did not liue 500. yeeres after the *Assirians Babylons* destruction, and therefore it could not meane that which was past, but must questionlesse haue relation to something to come, so that these seuerall descriptions, and other fearefull propheſies can aime at nothing, but new *Rome* in *Italy*, the *Antichristian* supremacy of the *Pope*, and the filthy abomination of such an absurd religion: so that a man would wonder at their daring confidence to continue in such exorbitant courses of falsity, and filthines, when the end will be the trembling of Christian hearts at the terrour of the iudgements to be denounced. In the meane while who can be so infatuated to beleeue, that true Religion will suffer her selfe to be bespotted, bedurtied, and deformed with the filthy corruptions of mens inuentions, and idle, foolish, and ridiculous trumperies of colluding popish Prelates: and so I leaue the honest *Christian* to that Spirit, which shall be operatiue in them to worke their conuersion, or confirme their calling, seeing they see one way a stranger warre betweene *Christ* and *Antichrist*, than the *Gigantomachia*, wherein *Typhaus* and his brethren tooke vp mountaines in their hands to throw against *Iupiter*, and another way haue more cause of laughter, than euer *Democritus* had at *Epilletus* deforma-

tion of the world, when he couered it with a coxcombe, and ſet the globe on the table to be derided by the Philoſophers: as for the obſtinate Papiſts, I ſay no more, but anſwer a Gods name you that muſt anſwer before the iudgement throne of the Lambe, what ſay you to this fearfull ſentence of terror and puniſhments from Gods owne mouth? or what euaſion can there be to auoid the condemnation, ſeeing the *Apocalyps* was written of purpoſe to denotate the ſtate of the Church from Chriſt to the end of the world?

Antichriſts puniſhment and Romes deſtruction from the Sibyls.

You muſt ouerlooke the whole hiſtorie of the Sibyls both in Greeke and Latine.

ALthough the Scriptures were ſufficient according to the former texts in the Reuelation, and many others in the Prophets, Apoſtles, and bookes of God, to declare his will and denounce his iudgements, and ſo there were no more diſputing on the authoritie and infallibilitie of the ſame: yet becauſe the naturall man is tranſported with ſhewes and ceremonies rather than ſubſtance, and that affecting humours are ſeldome pacified without varietie, or noueltie: I claſpe once againe the bookes of holy Myſteries, and ſeale vp the Prophecies of Scripture, leſt ſome call for an interpreter, and ſtill cry out, the mother Church muſt be the interpreter of theſe myſteries; and ſpread you a carpet of ſuch Prophecies, that no man ſhall traduce their credit and renowne, nor the obſtinate and refractarie Papiſt oppoſe their valuation: for though he could with the prophane Atheiſt and irreligious foole deny there were a God, yet ſhall he confeſſe, that former times haue been like vberant ſprings to ſend forth flowing ſtreames of truth into the world, ſo that now he muſt needs be affrighted in drawing ſo neere the time, wherein theſe predictions are likely to be conſummated, as perſonating *Rome* that citie of *Rome* in *Italie*, and hunting the Pope and his

Pſal. 14.

Cardinals

Cardinals with full crie into the deſart of deſolation, and fatall confuſion.

I will then begin with the *Sibyls*, but both my beginning and ending with them and others ſhal be but a kinde of Epitomiſing, referring you to the larger volumes, with whom I onely play, as the dogs with the water of *Nilus*, lap as they run, and dare not tarry to drinke for feare of the *Crocadiles*. In the ſecond booke of the Oracles of the *Sibyls* you ſhall finde it thus: *Hominum cum denique ſæclum*, &c. In the tenth age of the world, the imagerie of *Rome* raiſed on her ſeuen hills ſhall extinguiſh the loue of true religion, for which her ſtrength ſhall faile, and the people tremble, when they ſhall ſee her power beaten downe, and her riches taken away, yea her citie conſumed with fire through the wrath of God. *Lib. 2 Oracul. Sibyl.*

In the fifth booke it beginneth thus: *De cœlo veniet ſydus*. As a great ſtarre fell from heauen into the ſea, and burnt vp the third part of the ſame with the creatures, ſo ſhall *Babylon* of *Italie* be deſtroyed, that hath murthered the Saints, and troden the truth of Gods word vnder feet, that hath delighted in poiſoning, whoredome, and adultery; that hath nouriſhed buggerie againſt nature, that hath beene a towne of eaſe and filthineſſe, wicked, vniuſt, defamed amongſt the *Latines*, and vnworthy of the title ſhe aſſumed, ſhe ſhall therefore ſit as a widow, mourning & deſolate, as a viper fell and venomous: and the floud *Tiber* ſhall weepe for his ſpouſe, becauſe of her deſtruction, that was ſo mad, when her heart burned for bloud. She miſinterpreted Gods minde, and boaſted that ſhe was onely of the earth to be exalted. Therefore ſhall God ruine her, and there ſhall be no memory of her exaltation, yea ſhe ſhall be throwne downe into hell, and conſumed with euerlaſting fire. *Lib 5.*

In another place of the ſaid fifth booke it beginneth thus: *Italia infœlix*. O curſed and vnhappy *Italie*! thou ſhalt be made as barren as a wilderneſſe, and no man ſhall pittie thy deſolation: for thou haſt beene a murtherer of *Italia infœlix.*

mothers

mothers, and haſt hands and hearts polluted with filthineſſe, buggering of boies, and lying with beaſts, defiling of women, and mingling inceſtuous bloud: yea thou haſt made Kings and Emperours prophane God by taking an oath to deſtroy the Saints, with a great deale more. But O God! that this ſhould be ſo long told before hand, and yet all the world imitated the Iewes in the Prophet *Ieremie*, though the king cut the rowle which *Baruch* writ, in peeces, and burnt it in the fire, yet no man trembled, nor rent his clothes for feare, &c.

Item.

Lib. 7. In the ſeuenth booke it beginneth thus: *Roma ferox animi.* Ambitious *Rome* ſhall after the *Grecian* manner ſtellifie her ſelfe to heauen, but when ſhe is in her greateſt exaltation, God ſhall deiect her, and caſt her vnder his feet like rubbiſh: for there ſhall come a firſt and a ſecond deſtruction of this great citie. The firſt you know is paſt by the *Gothes* and *Vandals*, the ſecond is to come by them, whom God hath appointed.

Lib. 8. In the eight booke the beginning is thus:

Par tibi de cœlo ſublimis vertice Roma.

And the meaning of the reſt is thus: that as *Rome* hath aduanced it ſelfe aboue the world to heauen: ſo ſhall it be deiected and ruined, burnt to cinders and conſumed to nothing, ſhe ſhall be baniſhed farre off, and be bereaued of her wealth, within her walls ſhall Wolues and Serpents remaine, ſhe ſhall lie waſted, as though ſhe had neuer been: her Oracles ſhall ceaſe, and her golden gods be put to ſilence; there ſhall be no more conſultation with her idols, and it ſhall profit her nothing, that ſhe kept correſpondeney with the former Senate about the multiplicitie of gods: for as they maintained the Oracles, and *Statues* of *Saturne*, *Iupiter*, *Rhemus*, *Romulus*, &c. So doe they continue the adoration and images of our Ladie, *Peter*, *Iohn*, and a thouſand other Saints for all actions, occaſions, and infirmities.

The Pope expounded. In the ſame booke followeth immediatly the explanation of the *Popes* Character, and deciphering of his manners,

ners, and conditions tending to this purpoſe, that after fifteene *Emperours*, of whom the laſt was *Adrianus*, ſhould ariſe a mighty *Potentate* with many crownes, whoſe name ſhall come neere vnto *Ponti*: which although they interpret by the ſame *Adrianus* and *Pontus*, *quaſi Adriaticus Pontus*, now *Golpho Venetiano*: yet queſtionleſſe the *Sibyll* meant, as in other Authors imitating her is enlarged, that that *Ponti* had reference to *Pontifex*, and the *Pope* ſhould bee that *Summus Pontifex*, whoſe triple crowne is called *τριστεφανος*, and hath myſtery in the *etymologie*. For thus the *Sibyll* goes on and expreſſeth her ſelfe; That he ſhall ſet his foot on the world, and the necks of *Emperours* and Kings: he ſhall receiue great gifts and bribes: he ſhall heape vp treaſures of gold, and gather together exceeding wealth: he ſhall pardon ſinnes diſcouered by confeſſion: he ſhall be skilfull in *Negromancy*, and ſcoffe at God in his bravery, which of late *Platina* the *Popes* owne Secretary relateth, and many other Authors (as you haueread in the former Section, of diſcouery) recite as many ſtrange and blaſphemous impieties of them: and he ſhall iuſtifie errours and impiety againſt true Religion, and righteouſneſſe. But then, ſaith our *Sibyll*, approacheth his downefall, then comes a time of mourning and heauineſſe, lamenting and excruciation of ſoule: he ſhall hang himſelfe for deſperation. *The Popes crowne and pride.*

Here the carnall Goſpeller himſelfe makes a ſtop at *Armeius*, as if it onely had relation to one man, or the laſt *Pope* of all, which ſhall make ſuch a tragicall end, perceiuing his people, ſeat, and towne vtterly raſed and demoliſhed, and not to meane the chaire of *Peter* or conſiſtory of *Cardinals*: but I leaue further diſceptation, and will tell you the words of the *Prophecy*. Alas, ſhall the people ſay, wee euer feared this deſolation, and ſo both old and young ſhall mourne for the dolorous deſtiny, yea ſit vpon the banke of *Tybur* ſadly lamenting the extremity of the miſery. The *Sibyll* hath not yet done, but goeth ſtill forward. You ſhall vex and torment your ſelues to be

diſrobed of purple weeds, and Imperiall raiment, ſitting ſorrowfull and deiected in ſackcloth, and ruminating a pitifull ditty to this purpoſe: O *Rome!* that waſt the beauty of *Latium*, exalted aboue *Princes* and *Peeres*, thy pompe and pride ſhall be ruined and neuer recouer, thou ſhalt bee trod downe and neuer riſe againe. The Eagle that marcheth before the armies, ſhall bee vnplumed, and no countrey ſhall bee able to releeue thee: For they ſhall all caſt off thy yoke, and be no more affrighted with thy ſeruitude: but if you read the reſt, you ſhall find a great deale more againſt *Rome*.

Then in the end ſhe concludeth thus: After this ſhall follow the diſſolution of the world, and God ſhall come to iudge the inhabitants of the earth: But firſt ſhall *Rome* feele the vengeance of his wrath, and a bloudy time ſhall happen to the rude people and tyrannous countrey: For ſhe forgat, how poore and bare ſhee began, and therefore muſt needs returne to the ſame priſtinate nakednesſe, but with ſorer vengeance, and before a more dreadfull Iudge. And thus much for the *Sibylls*.

Antichriſts puniſhment and Romes deſtruction, *from certaine Fathers.*

NOw I appeale to the moſt obſtinate *Papiſt*, if theſe things are ſo long agoe written, and authentically approued by many *Claſſicke* Authors, who haue done with the bookes of the *Sibylls* both in *Greeke* and *Latine*, as *Alexander* did with *Homers Iliads*, lay it euery night vnder his pillow: What can they ſay but to diſcredit the Authors, as if it were ſome inuention of malice, when yet they were diuulged long before *Chriſt*; or ſome tricke of obſeruation, as being foiſted in ſince religion was vnlaied in the world? What can they conceiue, but there needs be ſome fire where there is ſo great a ſmoake? What can they imagine, but that theſe Prophecies tend to this

issue; Either shall the Gospell of Iesus Christ thriue in *Europe*, as the reformation is begun; or Papistrie must needs be ouerthrowne, the Pope discredited, or the citie of *Rome* destroied, and then he may flie to *Auignion* in *France*, as he did once for 60. yeeres together. But because I will haue some things vnanswerable, I haue collected also some few predictions out of other Fathers, of whose sufficiencie I neither meane to dispute, nor draw forth their writings to the greatest length, but tie my selfe to a soberbeleefe of their veritie, and modest extraction of their principles: only I must aduertise you that are readers thus farre, that they are Saints of the Popes owne canonizing, or religious men Catalogued for soundnesse of iudgement, or sanctimonie of life, so that our Papists may be quickly put off from their common speeches of, It is a deuice of some Hereticke, a conceit of some hot braine, an inuention of discontented and peaurious men, or some foolish tricke or other foisted in to diminish the glorie of the Church, with such like. And so to my businesse.

The Visions of *S. Herman* Bishop of *Philippi* tend all to this purpose, that the Catholike Church shall by degrees fall into diuers deformities and corruptions, farre from her primitiue integritie and virginall puritie, for which she should vndergoe great vengeance and punishment; yea suffer a pressure that shall crush her to peeces, and lie vnder a fire that shall lash her sides, and throw fire into the walls of that citie, which needeth purging, and was so ambitious, proud, and prophane. *Saint Herman.*

Amongst the predictions or prophecies of *S. Methodius* Bishop of *Tirus*, he foretelleth, that the Clergie shall in a manner but vp and destroy the holy things of God, yea trample the sacred Scriptures vnder feet, to aduance and set vp their owne inuentions, nor leauing vnnamed ceremonies, customes, and traditions. Yea he threateneth a neighbour King for taking part with the whore of *Babylon*; which also *Franciscus Frier*, *Philippus Berkior* acknowledgeth, and *Bartholomæus de la Casa* a Spanish Bishop re- *St. Methodius.*

membreth

membreth to King *Philip*. Yet such is the corruption of time, and power of the Inquisition, that these bookes must not be talkt of: and to publish them for Gods glory, and propagation of true Religion, is among them heresie, and a matter of difficulty, or weakening of policy.

Saint Victor. In the library of Saint *Victor* at *Paris* some 600. yeeres since there was a prediction beginning thus; *Ve tibi vrbs Septicolli*: and proceedeth thus, that the letter K. shall threaten the walles of *Rome*, and then shall woe bee to the city of bloud, full of lying, falshood, and violence. For the fall and destruction of the mighty men is at hand, the voice of scourges, wheeles and warres shall make her to tremble, the colour of the gold shall be darkned, and changed, with diuers such passages of wonderment and obseruation.

Palace of Wisdome. If you looke into the predictions, that were found in the palace of Wisedome at *Rome* it selfe, you shall finde it thus:

--Cæsar regnabit vbique,
Sed quo tunc vani cessabit gloria cleri.

With a strange inuectiue, fearefull, effectuall, prodigious, and full of matter, absolutely against the present gouernment both of Church and Commonwealth: so that a man would wonder, that some *Herculean Pontifician* arme (as he did strangle the serpents in the cradle) did not at their first discouery throttle and suppresse them, or ouerthrow their authoritie, when they began to take vp roome against *Rome* in mens hearts and apprehensions: but such is the will of God, and wonderfulnesse of his power and prouidence, that both the Scriptures themselues, and other writings, sauoring the sweetnesse of their taste, haue beene preserued in despight of Tyrants, Iewes, Turkes, Infidels, Fire, Sword, and the Deuill himselfe, and prospered the more, when the attempts of corrupted men would either discredit, or suppresse the truth. For looke as in persecutions, *sanguis martyrum* proued *semen Ecclesiæ*, so in these prohibitions, according to the Prouerbe, men did euer repute

repute it a thing worthy their endeuours, searches, and knowledge, when it was rare to be gotten, or perillous to be disputed vpon.

If you reade the Prophecie of Saint *Seuerus* Archbishop of *Rauenna*, you shall finde it thus: Woe vnto thee thou citie of the Gentiles, thou citie of riches, thou citie of Philosophers, Woe vnto thee *Lombardie*, for thy towers of ioy shall be broken downe, &c. *Saint Seuerus.*

Cataldus Firmus Bishop of *Trent* hath a very rare Prophecie according to the letter. When *Rome* beginneth to heare the loud bellowing of the fat Cow, *Italie* shall languish with dissention and ciuill warres: for there shall be great emulation and hatred betweene the winged serpent or Dragon, and the lilly bearing Lion, with much other such stuffe. But then he followes: Alas, Alas, weepe thou vnhappy *Babylon*, for the daies of affliction shall come vpon thee, and like ripened corne thou must suffer a threshing for thine iniquitie. Kings from the foure corners of the earth shall rise against thee, and thou shalt be brought downe for presuming to sit so high, &c. *Cataldus Firmus*

In a Prophecie of Saint *Vincent* a *Dominican* Frier, the Church of God is compared to the foure ages of the world, Gold, Siluer, Brasse, and Iron, speaking of the *Romish* Church and Prelates full of Pride, Vanitie, Pompe, Simonie, Auarice, and Luxurie, concluding with the monstrous vice of Simonie, to which not long after the learned Monke *Baptista Mantuanus* alluded in many inuectiues, especially this: *Saint Vincent.*

Venalia habet
Templa, sacerdotes, altaria, sacra, aras:
Ignis, thura, preces, cælum & cuncta, Deumque. *Mantuan.*

You haue likewise Prophecies of *Telesphorus* the Hermite, Saint *Cataldus*, *Ioannes Amatus*, and *Gamalio*, inserted in an Epistle to Pope *Boniface* the ninth, and all concerning the wicked liues of the Priests, the enormities of the Clergie, the destruction of *Rome*, and the ouerthrow of the Papacie. But if you looke into the exposition of the 17. of *Telesphorus.* *Cataldus.* *Amatus.* *Gamalio.*

The Abbot Ioachim.

Ieremie by *Ioachimus* the Abbot, you shall finde there that the *Empire* of *Germanie* shall depart from the obedience of the Church of *Rome*, and that the said Church with the Colledge of Cardinals should be destroyed: yea this *Ioachim* out of the Oracle of *Sibyll Erithea* foretelleth, that God will stirre vp the haughtie *Germans* against the Church, because the *Roman* Clergie trusted more to the power of man, than of God, therefore shall the ship of Saint *Peter* be tossed and troubled with hostile incursions and terrible assaults, &c.

Ierem. 17. 5.

Germany against Rome.

If you ouer-looke the Prophecies of *Ioannes Lichtenberg*, and *Reynardus Lolleius*, you shall finde that the *Germans* shall make a league with *France*, by vertue whereof the Church shall be brought to beare the Crosse with sorrow and tribulation vpon her owne backe.

Sibyll Cassandra.

In the Oracle of *Cassandra* the *Sibyll Tiburtina* collected by *Godfridus Viterbiensis*, and *Baptista Nazarus*, you haue a prediction, that by the valour and power of certaine *German* Princes, whose names should begin with H. and P. *Rome* should be destroyed, and *Iohannes Wolphius* in his sixteenth *Centenary* alledgeth, that *Hydaspes* an ancient King of the *Medes* did foretell the lamentable desolation of *Rome*, & subuersion both of their greatnes, and superstition.

Hydaspes.

In the yeere 1593. *Petrus Paulus* an Abbot of *Calabria*, casting downe an old wall in his Monastery, found a Sepulcher of stone by digging deepe to lay a new foundation, wherein was a corps almost consumed, holding in his hand a plate of siluer with this inscription; This is the body of the Abbot of *Verde* of *Hydruntum* buried the 27. of October 1279. and saying thus, *Cum sexta aetas fulgebit splendore nouae frugis, Iob resurrexerit, videbit*, and vnder the head was a little marble chest, wherein a leaden box contained a parchment with his Prophecies in those daies many fearfull signes shall terrifie, strange and terrible things shall come to passe, and in *Italy* to *Rome* to *Naples*, and *Tuskany*, with my countrey of *Hydruntum* shall bee shaken in notable manner, and so shall *Slauonia* be affrighted,

Abbot of Verde.

ted, as expecting a reuenge, because of her Apostate Duke, with a great deale more.

The formerly recited Saint *Vincent* in most of his writings maketh as it were an agreement with the predictions, which were found in the Abbot of *Clunies* Library written some 500. yeeres agoe against certaine *Popes*, that shall follow the steps of *Simon Magus*, and so drinke of the cup of the wrath of God, and whereas there are many and large propheeies attributed to Abbot *Ioachim*, yet they all tend to prefage the reformation of the Church, or confusion of her obstacles and enemies, that is, the *Pope* and his Colledge of *Cardinals*, or the obsession and demolition of *Rome*. *Abbot of Clary.*

There is a Prophecy of *Iohannes de rupe Scissa* a *Franciscan* Friar: another of *Theodoricus* Bishop of *Croatia*; another in a booke intitled *Stimulus diuinæ contemplationis*: another out of the Bishops of *Limoges* Library in *France*: another of *Laurentius Miniatensis*, an Astrologian of *Naples*, and many others from as many seuerall Authours, and countreys, and all tending to this end and purpose, that Religion must be reformed, according to the Prophet *Zachary*, where the filthy garments are to bee taken away, and a crowne of pure gold to bee set vpon the Priests head. That Sathan shall be rebuked, that is to say, the hindrances of this good worke shall bee removed: that this strange exaltation of the *Popes* of *Rome* must bee abased, that their pompe and supremacy must bee dissolued, and that the very city shall be subiect to fire, and the countrey to inuasion of enemies, &c. *Diuers propheeies.* *Zachary 3.*

Shall I tell you, how *Hieronymus Sauanarola* expounded the reuelation of Saint *Iohn* to the people of *Florence*? He assured them, that religion must be reformed, that God would accuse the Churches that were faultie, their trumperies must be abolished, their inuentions annihilated, & that God would bring a great scourge vpon all *Italie*, especially *Rome*: nor delibeth he so, but alledgeth the cause, and certaine motiues, why God was so extraordinarily offended, *Sauanarola.*

ded, namely, the pollution of the Sanctuarie, the corruption of the Clergie, the ill gouernment of Prelates and Priests, the abuses of Officers, and the pride of Bishops and Cardinals, who will neither enter into heauen themselues (as Christ exprobrated the *Pharises*) nor suffer others: which sinnes must needs cry from the earth vnto heauen for vengeance, &c.

Grebnerus. It is wonderfull to relate that *Paulus secundus Grebnerus* the *German* Astrologian should so long agoe for the generall foretell the vtter destruction of the Pope of *Rome*, enlarging his inuectiues against idols, temples, and Churches, defiled with mens inuentions, authorised by humane fancies, and adorned with gewgaw deuices, as if they were afraid to breake the necke of policy by letting her looke vp to heauen, and therefore she should be troubled no further, than the hangings, images, or painted walls of some melancholy Chappell. For the particular, hee prognosticated the destruction and dissipation of the fleet in 88. the murther of *Henry* the third of *France*, the troubles of the King of *Nauarre*, *Henry* of *Burbon*, the preuailing of his armies, and the winning of the strong towne of *Greyning* in *Freesland*.

Abbot Ioachim. But amongst others, which I named before, you must needs harken vnto that famous and well reputed man *Ioachimus* the *Italian* Abbot of *Flore* in *Calabria*, who foresheweth, that at last both *Germans* and the *French* shall forsake the Pope of *Rome*, and deny the supremacie, because of their monstrous corruptions and iniquities. He also alledgeth, that as *Salomon* in his age fell to idolatrie, so should *Rome* be most contaminated, when she declined, and extend the violence of her filthinesse, as the last act of her tragedie approached. He proceedeth yet further, that all Christian Princes shall not onely forsake, but afflict her, yea a Prince smally reputed of shall correct the *Babylon* of *Rome*. Harken I pray you to a little more: he resembleth the Pope to *Pharo* and *Pilate*, and maketh a further comparison with her by the *Babylonish* whore, and so concludeth,

death, that they ſhall all be laid in a bed of affliction, and ſcourged againe and againe with bleeding wounds for their wickednesse and abominations.

I could proceed with many others, but I did purpoſe onely an *enchiridion*, and therefore I will deſiſt from raiſing it to a volume: yet I cannot ouerpaſſe thoſe bitter inuectiues, and terrible preſages againſt *Rome*, by *Robertus* a *Dominican* Friar, who in diuers ſermons likens the *Pope* to an Idoll for adoration: to an *Hidropick* for preſumption: to a Beare for cruelty: to a ſerpent which in a viſion he ſaw in the palace of *Laterane*: to a blacke, dry, and blaſted body: to an head of wood, which was to bee cut or broken off, and many other reſemblances tending all to this purpoſe, that in the end according to the time, which God hath kept ſecret in his owne boſome, *Rome* and the *Popes* of *Rome* ſhall not onely bee diſcouered to bee that man of ſinne, and *Antichriſt* in the Scriptures, but receiue the reward of adultery euen the diuorce from *Ieſus Chriſt*: *Friar Robert.*

If it bee ſo then, anſwer a Gods name you that muſt anſwer before the iudgement Throne of the Lambe, how comes this about, if the *Papacy* ſhall not come to ruine, and *Rome* it ſelfe be deſtroied, ſeeing *Antichriſt* is thus reuealed, and that ſonne of perdition manifeſted, whom God will conſume with the breath of his noſtrils. If not ſo, ſhew, wherein either I haue gone beyond limitation, or my Authors haue failed in their computation, and I will anſwer both for them and my ſelfe, what is befitting to ſatisfaction, if God haue made your hearts pliable to a modeſt and humble impreſſion.

Antichriſts puniſhment, and Romes deſtruction from holy women.

I Perceiue, that God is no reſpecter of perſons, neither in their conditions, nor ſexes: For as in *Peters* viſion the ſheet was let downe, and propoſed vnto him full of

cleane and vncleane beasts: so in the Church of God, the women as well as the men haue not onely beene admitted, but admired for their sanctity; yea as from the examples of Scripture, the Idolatrous nations assumed a patterne of imitation, falsifying *Abrahams* offering his sonne *Isaac*, to the inuention of slaughtering men to the Deuill: out of *Samsons* story they haue iustified the life of *Hercules*: from *Moses* and *Aarons* Priesthood, and *Salomons* Temple, they haue raised their superstitious adoration of idols, and Hecatombs of beasts, with such like: so hath the Church of *Rome* in resemblance of *Miriam*, *Debora*, *Hulda*, *Anna*, and many others named Prophetesses, and holy women in Scripture, canonized Saints, of Nuns, and other deuotresses, whom they haue not onely reuerenced for their liues, but adored for their vertues, doctrine, and piety: amongst whom I will only name you fiue, eternized to memory by the *Papists* themselues, who shall furnish this our present banquet of predictions with the dainties and acates of the best taste to Gods true children, but of dangerous receit to the superstitious deuourer of nouelty, and new fangled deuices of men.

St. *Hildegard.* In the Propheticall visions of Saint *Hildegard* a *Nunne*, the second booke of her *Scimia*, there are diuers particulars touching the desolation of *Rome*, and destruction of the *Pope*, with intimation of the cause, as not onely for throwing the durt and filth of mens inuentions into the pure waters of the riuers of Gods Church, but for continuing their liues in all abominations of impiety, and rowling vp together into some stupendious heape the scattered snow of superstition, Relicks, Altar clothes, Pardons, Indulgences, and such like trumperies, which will vanish and melt away as the snow, when the sunny splendor of Gods word shineth hotly vpon them: for the Prophet tells vs, their best hypocrisie is but like the morning dew, which is not seene within an houre or so after the Suunes rising. *Hoshea 6.*

St. *Mathilda.* There is another Prophecy of *Mathilda*, or as some haue

haue it, *Magdalena*, a holy Saint, and religious woman, against *Rome* for her apostasie, and the Cardinals for their assumpted greatnesse and dangerous impietie: for which cause there shall be diuisions in *Germanie*, and the Prouinces shall neuer be accorded in religion, till either the destruction or reformation of *Rome* be brought to passe. If you did reade the Originals, and would aduise vpon the congruent gradations of their writings, following as it were the order of Ecclesiasticall Historie, you would either wonder how such a spirit was infused in them, or that the Church of *Rome* hath not since suppressed or abolished their inuectiues. But (as I said) God doth worke by secret meanes and strange instruments, and when he hath either a mercy or a iudgement to execute, *Cyrus* shall be his anointed, *Nabuchadnezzar* his seruant, and very wicked tyrants and infidels his hammer to bruise the stones in peeces.

S. Elizabeth was also a Nunne and Prophetesse, and hath her Visions too: so that in the second booke you shall finde how she expostulateth the matter with the corrupt Clergie, why they should preach erronious doctrine, peruert the sacred Scriptures, continue in abomination of life, maintaine the absurdities of Traditions, &c. Then she exprobrateth the Bishops for their schismaticall filthinesse, chargeth the Church of *Rome* with deadnesse and errour, reproueth the Popes of simonie and vnheard of viciousnesse, and last of all she commeth vnto iudgement, and threatneth them all with vtter deuastation and ruine. *S. Elizabeth.*

S. Bridget had also her reuelations; she was a holy woman, religious widow, and princesse of *Nerice* in *Swethland*: they are wonderfull both for the number and the large approbation of many learned and iudicious Papists, who all commend her sanctimonious life, and confirme her spirituall raptures. In one place she challengeth the Pope and corrupt Clergie of *Rome*, of many enormities, denouncing Gods iudgement against them. In another she would haue the Scriptures to be read in the mother *S. Bridget.*

tongue. In a third she curseth the selling of spirituall liuings, and threatneth a woe, if the custome be not abrogated and abolished. In a fourth she is much exasperated against *Rome* for many aberrations, especially tweruing from her primitiue excellencie. In a fift she enlarging her selfe, maketh a Catalogue of infinite number of vices and errors to which *Rome* was subiected. In a sixth she inciteth the Princes of *Europe* to the calling of a Generall Councell, and bringing *Rome* into *Foro publico* by accusation. In a seuenth shee inueigheth against the fornication of Priests, protesting it were better to marry, nay warranting that the prohibition of marriage was vtterly vnlawfull. In another she thus presageth, and ratifies it with a forcible oath, that the reformation of *Rome* must begin with the sword, and so seuen plagues shall fall vpon her, as it was spoken vnto *Israel*. In a ninth she sheweth the difference betweene Christs and the Popes Church, or if you will, the Popes Court, enlarging the particulars by diuers circumstances, and demonstratiue reasons. In a tenth she contesteth against that impious opinion of mens merits in matter of saluation, as a very poison to infect the heart of true religion, and open a gap to let in a world of absurdities. In another she wonders how that Purgatorie came into mens minds, more than that it was a deuice of the deuill to make a mint for the selling of soules, or at the best to coine money to fill the Popes treasurie. In the last place she assureth them that God will raise vp better vine-dressers in his vineyard, than were in her time, or else leaue it desolate to the foxes, who shall destroy it for euer. What would she say then if she liued in these dayes, and were acquainted with the new sect of Iesuites, the Popes Ianisaries, and the worlds Incendiaries; with the doctrine of equiuocation and mentall reseruation; with that atheisticall position of *Fides non est seruanda hæreticis*, and all these damnable dispensations with murders, depositions of Princes, incests, whoredomes, and such like?

There is neuer a Papist in the world but honoureth

Katherine

Katherine of *Sienna* for a Saint, and religious woman. S. Katherine.
Now, if he will but beleeue her writings, as he reuerenceth her person, and exalteth her memorie, let him giue eare to her Prophecies. She beginneth very sanctimoniously with a praier for the reformation of the Church of *Rome*: she proceedeth effectually to lay open the enormities of the same: she continueth most seriously in discouering the mischiefes they haue done to the poore afflicted soules of Christendome; and she concludeth very peremptorily, that *Rome* shall incurre tribulation, and be vterly destroied for her abominable life and impousturing deceit: That the Pope shall be disrobed, and lose his triple Crowne, yea be bereaued of all his pompe and glory, and that the Cardinals shall cast off their scarlet gownes, and run to hide themselues, if they knew where: but death and desolation shall follow them into their closets, and their very Idols and Images shall make a fire to consume them, so that their louers and friends shall crie out, *Heu cadit in quenquam tantum scelus, tanta iniquitas!* yea their very enemies shall clap their hands for ioy to see their filthinesse laied open to the hissing of the passengers.

If this be thus, then answer a Gods name, you that must answer before the iudgement throne of the Lambe, how comes this about, if the Papacie shall not come to ruine, and *Rome* it selfe be destroied, seeing Antichrist is reuealed, and that sonne of perdition manifested, whom God will consume with the breath of his nostrils. If not so, shew wherein I haue gone beyond limitation, or my Authors failed in their account, and I will answer both for them and my selfe, what is befitting satisfaction, if God haue made your hearts pliable to an humble and modest impression. And thus much for Antichrists punishment.

Because I finde the substance of all that hath beene said in one continued discourse vpon the eleuenth Chap. of the fourth booke of *Esdras*, I will enlarge the same. For the Papists themselues allow the Apocrypha, as authenti-

call, as Canonicall Scripture, wee onely maintaine, that though it be not Canonicall Scripture, yet our learned Diuines attribute to these Apocryphall writings the next place to the Canonicall Scripture: and so you shall not only haue the Originall *verbatim*, but a true and strange Paraphrase, or illustration approued by the best authoritie.

Esdras 2. Chap. 11.

1 *THen saw I a dreame, and behold there came vp from the sea an Eagle which had twelue feathered wings and three heads.*

2 *And I saw, and behold shee spred her wings ouer all the earth, and all the windes of the aire blew on her, and were gathered together.*

3 *And I beheld, and out of her feathers there grew other contrarie feathers, and they became little feathers and small.*

4 *But her heads were at rest, the head in the midst was greater than the other; yet rested it with the residue.*

5 *Moreouer, I beheld, and loe, the Eagle flew with her feathers, and reigned vpon the earth, and ouer them that dwelt therein.*

6 *And I saw, that all things vnder Heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.*

7 *And I beheld, and loe the Eagle rose vpon her tallons, and spake to her feathers saying,*

8 *Watch not all at once, sleepe euerie one in his owne place, and watch by course.*

9 *But let the heads be preserued for the last.*

10 *And I beheld, and loe the voice went not out of her heads, but from the midst of her bodie.*

11 *And I numbred her contrarie feathers, and beheld, there were eight of them.*

12 *And I looked, and behold on the right side there arose one feather and reigned ouer all the earth.*

13 *And so it was that when it reigned, the end of it came,*

came, and the place thereof appeared no more, so the next following stood vp, and reigned, and had a great time.

14 And it happened that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice vnto it and said,

16 Heare thou that hast borne rule ouer the earth so long, this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither vnto the halfe thereof.

18 Then arose the third, and reigned as the others before, and appeared no more also.

19 So went it with all the residue one after another, as that euery one reigned, and then appeared no more.

20 Then I beheld and loe in processe of time the feathers, that followed, stood vpon the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold the 12. feathers appeared no more, nor the two little feathers.

23 And there was no more vpon the Eagles body but three heads that rested and six little wings.

24 Then saw I also, that two little feathers diuided themselues from the six, and remained vnder the head, that was vpon the right side, for the foure continued in their place.

25 And I beheld and loe, the feathers, that were vnder the wing, thought to set vp themselues, and to haue the rule.

26 And I beheld, and loe, there was one set vp, and shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and loe the two that remained thought also in themselues to reigne.

29 And when they so thought, behold there awaked one of the heads that were at rest, namely it that was in the midst, for that was greater than the two other heads.

30 And then I saw that the two other heads were ioyned with it.

31 And

31 *And behold the head was turned with them, that were with it, and did eat vp the two feathers vnder the wing, that would haue reigned.*

32 *But this head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon the earth, with much oppression, and it had the gouernance of the world, more than all the wings that had beene.*

33 *And after this I beheld, and loe, the head that was in the midst suddenly appeared no more, like as the wings.*

34 *But there remained the two heads, which also in like sort ruled vpon the earth, and ouer those that dwelt therein.*

35 *And I beheld, and loe, the head vpon the right side deuoured it that was vpon the left side.*

36 *Then I heard a voice which said vnto me, looke before thee, and consider the thing that thou seest.*

37 *And I beheld, and loe as it were a roaring Lion chased out of the wood, and I saw that he sent out a mans voice vnto the Eagle and said,*

38 *Heare thou: I will talke with thee, and the highest shall say vnto thee,*

39 *Art not thou it that remainest of the foure beasts, whom I made to reigne in my world, that the end of their times might come through them?*

40 *And the fourth came, and ouercame all the beasts that were past, and had power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with much wicked oppression, and so long time dwelt he vpon the earth with deceit.*

41 *For the earth hast thou not iudged with truth.*

42 *For thou hast afflicted the meeke, thou hast hurt the peaceable, thou hast loued liers, and destroied the dwellings of them that brought forth fruit, and hast cast downe the walls of such as did thee no harme.*

43 *Therefore is thy wrongfull dealing come vp vnto the highest, and thy pride vnto the mighty.*

44 *The highest also hath looked vpon the proud times, and behold they are ended, and his abominations are fulfilled.*

45 *And*

45 *And therefore appeare no more thou Eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtfull clawes, nor all thy vaine body.*

46 *That all the earth may be refreshed, and may returne being deliuered from thy violence, and that she may hope for the iudgement and mercy of him that made her.*

If you reade also the next chapter, you may finde how *Esdras* expounded this vision: but because I haue promised a more plenary satisfaction, I apply my selfe to the same purpose, and thus continue the discourse. In the daies of *Darius* king of *Persia*, some 400. yeeres before *Iulius Cæsar* aduanced the standard of the *Roman Empire*, vnder the presentation of a *sable Eagle* displaied in a golden field, as the first *Emperor* after Kings, *Consuls* and *Dictators* this vision came to *Esdras*, and containeth the beginning, continuance, and dissolution of the *Empire* and supremacy of *Rome*, seene by the Prophet *Daniel* some few yeeres before: wherein twelue only *Emperors* are personated for their extended power like wings ouer the world, and for their greatnesse and celsitude of birth, like beasts with iron teeth & nailes of brasse, the number as a full iury to include the rest, and their noblenesse farre exceeding other inferiors, as descended from the families of *Iulij*, *Sernij*, *Saluij*, *Flauij*, *&c.* Wheras all others were but composed of meane originalls, or contrary nations, and no natiue *Romans*. By her three heads are meant three kingdomes, which must behold the pride of *Rome*, when her wings and feathers shall faile. By the winds are vnderstood her prosperity, and large extension of dominion, as limiting her territories from *Ganges* to *Gades*, and from the *Scythian* sea to *Cape bona esperanza*. By the contrary feathers you must vnderstand certaine Kings and Princes that opposed this transcendent mightinesse of *Rome*: but their purposes were frustrated, and for the time they preuailed not, till at last one was mightier than the rest, yet all rested for a time: for they were as embrions vnbroughtforth till this great city in her vnlimited pompe and pride, with her Ar-

mies and Legions might subiugate the neighbour nations, and insult ouer the best of the earth. By the standing vpon her clawes, &c. the Priests obserued, that *Rome* in her transcendency did nothing without counsell and good aduice, wherby her *Emperors* kept the soueraignty with great caution, and policy, and obtained a renoune beyond all cities and kings in the Vniuerse. Now you must consider, that what *Esdras* personateth by an Eagle, the Prophet *Daniel* designeth vnder the forme of a ten-horned beast, betokening diuers Emperors & Kings, whose vnresistable forces should affright the world with ambition, tyranny, and couetousnesse, and whereas he proceedeth with a race and succession of gouernors differing in shape and forme from their predecessors, but gouerning with blaspheming the most High, sitting in the Temple, tyrannizing ouer the third part of the world, and continuing in greater rages and cruelty against the inhabitants of the Prouinces, than the rest; what is it any other than after the *Emperors* that & gouernment, the *Popes* shall challenge a supremacy and prerogatiue power ouer inferiour kings, and by wonderfull subtilty, that is, the shadow of piety, religion, and sanctimonious life, preuaile in elation of heart, and power of soueraignty, and therefore *Daniel* saith, *and he shall bee vnlike to the first:* yet still must *Rome* be called *Triumphanta* and *Santa*: so that when the Eagle saw her feathers plucked, and that *Senatus populusque Romanus* could doe no good, nor *Imperium Romanum* preuaile by forcible intrusion, she fearing some incurable disease to grow vpon her, and that shee must needs faint in her weaknesse and distresse, set a new Loome on worke of policy, lies, and deuices, yea Magicke, and Witchcraft, and so vnder the sacred name of *Ecclesia Dei Roma*, once againe aduanced her standard of honour and reputation, and became as predominant in her spirituall gouernment, as euer shee was in the warlike dilacerations of her Prouinces.

Daniel 7.

verse 11.

But the story followes in the numbring the Eagles contrary feathers, that is to say, that after *Rome* had ouer-

swaid

ſwaid the world, and her glorious *Emperors* with *Luciferian* pride, aduanced themſelues as high as the Sunne: there ſhould diuers attempts be made by forraine nations, and dangerous Princes to diſmantell her of her Imperiall robes, and vnplume her of her diuerſity of colours, and theſe were comprized vnder the number of eight. 1. The Weſt *Gothes* commanded by *Alaricus*. 2. the *Huns* by *Attala*. 3. the *Vandals* by *Genſericus*. 4. the remainder of them by *Odoacer*. 5. the Eaſt *Gothes* by *Theodorick*. 6. the reſt by *Totila*. 7. The *Lombards* or *Longobards* by *Alboinus*. 8. and the laſt by an inteſtine ſedition and domeſticke conſpiracy, which infeſted as much or more, than all the reſt: I could adde as enemies, the *Radagniſe*, *Alani* or *Almans*, *Burgonians* vnder *Gundibald*, *Hungars*, *Saracens*, and diuers other, but the former were thoſe principall incendiaries, that ſet *Rome* on fire indeed, and by manifeſt repugnancy pulled her walles to rubbiſh, which laſted all the time of her oſtentation with the tearme of *Imperium orbis terræ*, but when it came to the counterchange of *Mater Eccleſia*, then did theſe Princes likewiſe inueſt her with new robes of ſtate and magnificence, and were content to take the golden cup from the Strumpets hands, and carowſe the dregs of abomination, & thus is the ſtory of *Rome* epitomiſed euen to this houre; but becauſe the Prophecie goes forward, I will follow in the ſtrength I haue, & begin againe.

One feather aroſe on the right ſide, and reigned, ſaith the text. In thoſe daies the great ones repined at the gouernment of Conſuls, and the inſcription of *Senatus populuſque Romanus*, whereupon diuers families attempted the ſole iuriſdiction: as the *Cornelij*, *Marius*, *Scilla*, *Cateline*, all as noble and as well borne as *Iulius*; but none roſe on the right ſide but he, and although it coſt him his life in the enterpriſe, as betraied by his deareſt friends, who ouerpoiſing the liberty of their countrey before the ambition of an intruder, taught him a new leſſon, that in truſt was treaſon, and there is no confidence in worldly proſperity, but time will haue her viciſſitude: but for all this, out of *verſe* 12.

death ſprung the life of imperiouſneſſe, for after *Octauius*, *Anthony*, and *Lepidus* had reuenged his death, and plaied the wanton *Triumuiri* with the greatneſſe and potency of gouernment, *Octauius* ſhouldred away the reſt, and for his happy determination of buſineſſe, and proſperous ſucceſſe in all affaires, reigned forty foure yeeres alone as *Auguſtus*: then followed *Tiberius*, *Caius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Veſpaſian*, *Titus*, *Domitian*, and theſe are the feathers and wings of the Eagle principally named in this prophecie.

Verſ. 20. Now ſaith the Text, there were other feathers, but they put not themſelues forth with that ſtrength, nor made ſo glorious a ſhew as the former: that is, there were other Emperours and Gouernours, but they were neither ſo mighty in gouernment nor ſo illuſtred in birth: ſuch as *Nerua*, *Adrian*, *Antheninus*, *Marius*, *Commodus*, *Pertinax*, *Iulian*, *Seuerus*, *Caracalla*, *Macrinus*, *Heliogabalus*, *Alexander*, *Maximinus*, with others to the 3. *Valentinian*, and ſo by degrees as it is in Philoſophie, *corruptio vnius generatio alterius*, the Empire decaying, the papacy had roome in *Rome* for a new progreſſion.

All this while you muſt conſider, there were others which were oppoſites and innouators, but no gouernors, and theſe, ſaith the text, were ſet vp, but not ruled: ſuch as *Vindex*, *Piſcenius niger*, *Albinus*, *Diadumenus*, *Maximus*, *Balbinus*, 30. *Tyranni*, *Firmus*, *Saturninus*, *Bonoſus*, *Proculus*, *Aper*, *Eugenius*, *Quintillus*, *Roſſinus*, *Conſtantinus*, not ſurnamed *Magnus*, *Heraclianus*, and others, who all ſerued to no other end, but as inſtruments for the Almighty to hew downe the marble pillers of this Imperiall *Rome*, and afterward to raiſe a new fabricke of ſtupendious admiration, by a farre more vnnaturall gouernment of Church-men, I call it vnnaturall, becauſe the Popes of *Rome*, vnder the ſanctified titles of *Peters* ſucceſſor, Vicars to the Lambe, and fathers of the Church of God, not onely deceiued the world, but excelled the proudeſt Emperors, when their ſinnes came to ouerflowing, in State,

State, Maiestie, Pompe, couetousnesse, tyranny, and all other impieties discouered in Scripture.

But the Prophet goes forward with the Empires dissolution, that is to say, with the whole narration of the story of the Nations that infested *Italy*, beginning with *Alaricus*, who set himselfe vp in the 19. yeere of *Honorius*, conquering *Latium*, *Campania*, *Apulia*, *Lucania*, *Calabria*, proceeding with *Attila*, who in the 27. of the 3. *Valentinian* destroied *Aquileia*, *Verona*, *Mantua*, *Cremona*, *Brixia*, *Concordia*, with the new territory of *Venice*, and ending with *Genserick*, *Odoacer*, *Totila*, the *Lombards*, and the intestine faction: and these are the two heads and six wings: now you must consider, that in this fearefull time, the proud *Attila* did sell the city of *Rome* to Bishop *Leo*, as some report, and so was contented to forsake *Italy*, by which occasion the Popes became Masters of this great City, and in processe of time wrought out their supremacy, not onely ouer *Italy*, but ouer *Europe*: For as these Tyrants vexed one another, and the successors which followed were subiect to extirpation, namely *Valentinian*, *Maximus*, *Anitus*, *Maiorianus*, *Severus*, *Anthemius*, *Olibrius*, *Glycerius*, *Iulius*, *Nepos*, *Momilius*, otherwise *Augustulus*, the Popes raised their structures out of their ruines, and the rubbish of the Empire serued to aduance the fabricke of the Papacy: Thus the Eigles displaid wings were spread in the time of *Augustus* and broken and spoiled in the daies of *Augustulus*, who was that *Momilius* the last named, and so the prophecy followeth to the 29. verse, with the varietie of the warres, troubles, and gouernment, of all the contrary feathers named before, to the time of the intestine sedition, which had pretence of renuing the stile of *Senatus populusque Romanus*: but now the Bishop of *Rome* tampers for his supremacy, and inuesteth *Charles* King of *France*, Emperor, and this is that which *Esdras* meaneth, by the awaking of one of the three heads, that were at rest: for the three heads personate *Germany*, *France*, and *Spaine*, who

410. *Vers.* 23.

Vers. 29. 801

ſhall according to the interpretation of this Viſion, ſtill by one meanes or other maintaine the dignity of the Popedome, though all the reſt of the Kings and Princes of Europe forſake it, till vtter deſtruction come indeed, and they manifeſtly behold, that God will caſt this ſtrumpet in a bed of affliction, that is to ſay, that although *Papiſtry* and the profeſſion of the Romiſh Religion ſhall not be vtterly extinguiſhed, till the Church be triumphant in heauen, yet ſhall the glory of *Rome*, yea of the Pope and his Cardinalls ſuffer diminution, if not vtter deſolation, as ſhall be manifeſted in due place, and orderly demonſtration.

verſe 31. But firſt you muſt note, how the Prophet proceeds: the middle head did eat vp the wings, which is meant by the ſword of *Carolus magnus*, who at the Popes command came into *Italy* and tooke *Deſiderius* priſoner, leading him captiue into *France*; after this *Cono* the Emperour falls out with *Gregory* the ſecond, and proiected to diſlocate the Popes of *Rome*, as intimating, that their pride and tyranny would grow vlcerous, and to a *Gangren* in the body of Europes gouernment: whereupon the people were not only incenſed againſt their Biſhop, but attempted a new alteration, by *Senators* and *Conſuls*, had not the *French* laid a cooling card for this proceeding, and eſtabliſhed the Pope in his ſupreme eminency: yet all is not quiet; for ſome 150. yeeres after *Alberick* and *Octauian* his ſonne conteſted anew with the ambitious Prelates, and once againe aduanced another gouernment in *Rome*: but ſee how the *Pope* thriues according to the prophecie: *Otho* the great comes in his aſſiſtance, baniſheth the Conſull, hangeth the Tribunes, and mounteth the *Præfectus Vrbis* naked on an Aſſe, and ſo hee is crowned, and with great deriſion thruſt into priſon, and tormented to death: but within ſeuen yeeres new vproares began by the tumultuary incitation of *Lincius*, had not *Otho* the ſecond at a ſupper in the *Vatican* ſtrucke off
1136 all their heads. Laſt of all, *Fredericke* the firſt, with the bloud

bloud and wounds of 2000. men establiſhed the Biſkop of *Rome* in greater glory, and euer ſince according to this Propheſie and diſcouery, they haue continued ſecure by the meanes of theſe heads in all impiety and abomination: but the Prophecy leaues them not ſo, for after all this exemplification of glory and greatneſſe, with the manner of their riſing, and inſolent tumors, he falles to their puniſhment and vtter confuſion.

This laſteth from the 36. verſe to the end, wherein you may obſerue, that the breath of God like a Lion of the Forreſt ſhall teare this Eagle in peeces, and as you haue heard in the execution of *Antichriſt*, whole armies of Propheſies, and denunciations of vengeance ſhall be further muſtred againſt *Rome* from ſo ſupreme a iudicature, that no humane potency ſhall reuerſe the doome, or be able to repeale the ſentence.

Concluſion.

THe concluſion then of all theſe things may be thus, that if God out of his palace of power and mightineſſe, or ſtore-houſe of prouidence and mercy, hath from time to time expoſed his ſecrets openly, whereby his Saints and poore afflicted children haue not only beene comforted in their diſtreſſe, but prepared againſt following miſchieſes: If according to the wantonneſſe of times, and growth of impietie, he hath gone about to ſtop the torrent and raging inundation of wickedneſſe, and by many predictions foretold the ruine of the kingdome of Sathan, and enlargement of the bounds of his Church: If he hath gone yet further to follow obſtinate men and refractarie delinquents, euen at the heeles, with ſignes and wonders from heauen, either to diuert the outragious from their immanitie, or ſupport the lowly in their humiliation: Let not vs paſſe them ouer, as things vnremarkable, or be affrighted as terrors of too great vengeance: and if it fall not within our reach to make cleane euery corruption, yet as neere as we can, to wipe away the filthineſſe, and waſh off the deformitie of groſſe and fearfull ſinnes. Thus ſhall the confidence of the ioyes to come ſeaſon our preſent ſorrowes, & the acknowledging of Gods attributes aſſure vs, that he is faithfull, which hath promiſed, and ſo will performe the

oath

oath he ſware vnto our father *Abraham*, & his ſeed for euer.

Againe, if it hath pleaſed the ſame God to terrifie the world with the rumors of warre, and thundrings of hoſtilitie, to weaken and abate the power of mightie monarchies, to ſtrike *Daniels* image with a ſtone from heauen to peeces, to put a hooke in the noſtrils of *Leuiathan* and *Behemoth*, to turne about the wheeles of the chariot of greatneſſe. O conſider this ye that haue forgot God, leſt he teare you in peeces in his wrath: & remember this, ye that loue God, leſt ye abuſe his mercy ouer-preſumptuouſly.

But of all, and exceeding all; If in this latter age of the world he hath reuealed vnto vs the true hiſtorie of his Church; That the Dragon ſhall watch the woman in the wildernesſe to deuoure her childe; That in the Primitiue Church was the true pattern of wholſome words; That ſhe fell from this puritie, & was polluted with the filth of mens Traditions, whoſe daring hands out of wantonneſſe, eaſe, gurmundice, ambition, auarice, policie, and impoſturing deceit, threw durt into her cleane ſtreame, and in a manner dammed vp the ſpring of vndeniable veritie; That all this was done by Antichriſt and his adherents; That this Antichriſt is now fully diſcouered, not to perſonate one man, nor be a ſtranger in Gods houſe, but to ſit in the Temple of God, and the Church, and to be the Popes of *Rome*, the ſtrumpet of *Babylon* in the Scriptures, the beaſt with ſeuen heads and ten hornes in the *Apocalyps*, the man of ſinne in *Timothie*, *Lucifer* in *Iſaiah*, the ſpirit of error in the *Theſſalonians*, with all the reſt, as you haue heard; That notwithſtanding this diſcouerie, he hath vſurped the authoritie of Princes, tyrannized ouer Kings, affrighted ignorant ſoules, captiued credulous perſons, and enriched his purſe, to the augmentation of worldly glory; That therefore God hath arraigned him, and by ſeuerall inditements condemned, and that his puniſhment and execution followed, whereby this defiled ſtrumpet ſhall be diuorced from her ſpouſe, caſt in a bed of affliction, demoliſhed, and her ſtructures pulled to peeces, ſet on fire, to the wonder of the world, and the terror of all ſeduced people.

FINIS.

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